THE HUNTING OF THE ROMISH FOX, AND THE QUENCHING OF SECTARIAN FIRE-BRANDS:

Being a Specimen of

POPERY & SEPARATION.

Collected by the Honourable Sir *James Ware* Knight, out of the Memorials of Eminent Men both in Church and State, *viz.*,

A. B. *Cranmer*,
A. B. *Parker*,
A. B. *Abbot*
A. B. *Laud*,
A. B. *Usher*,
Sir *Henry Sidney*,
Lord *Cecil*,
and others.

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To the High and Mighty Prince James *Duke, Marquess and Earl of* Ormond, *Earl of* Ossory, *Earl of* Brecknock, *Lord Viscount* Thurles, *Baron of* Lanthony *and* Arklow, *Honorary* Butler *of* Ireland, *Lord of the Regalities and Liberties of the County Palatine of* Tipperary, *Lord Lieutenant General and General Governour of* Ireland, *one of the Lords of His Majesties most honourable Privy Council of* England, Scotland *and* Ireland, *Steward of His Majesties Household, Chancellor of the Universities of* Oxford *and* Dublin, *and Knight of the most Noble Order of the* Garter.

SIR,

THese Remarks dare address themselves to Your Grace, because your Goodness and Obligingness

of Temper gives an easie access to your Greatness; for none ever received a Repulse, who applied himself to Your Grace upon a just accompt, but was cherished under the Umbrage of your Princely Favour, as my Honoured Father, Sir *James Ware*, was, out of whose Manuscripts I have taken the main of the following Memoirs. But I chiefly chose to prefix your Name to these Papers, because the History of your Life is the cleerest Proof of their Designs. The *Romish* as well as the Reformed Fanaticks have made You the Mark they shot at, while you

bravely defended the Royal Cause, and (as inseparable from it) our holy Mother the *British* Church, with a pious Constancy; Your Grace hath suffered the Wounds of both Factions covertly and bare-fac'd with an invincible Bravery, and stemm'd the impetuous current of Schism and Rebellion with the unparallel'd Gallantry of Religious Courage; in whose Character the greatest Wits will appear flat and low, and whose Example the men of Honor in future ages will find unimitable: both Parties deeming their purposes not otherwise to be accomplished but

by your Ruine. But I ſhould be too voluminous in entring upon this task, which will be the Subject of abler Pens, when by the good Providence of Heaven, you ſhall have concluded the greateſt inſtance of unſhaken Loyalty, the world ever ſaw, in Glory; which that God almighty may pleaſe to grant after many healthful and happy days; that your Grace may be long preſerved for the Good of the Church, and of theſe diſtracted Nations, is the affectionate hearty Prayer of

Your Graces
moſt Faithful, real and
moſt Humble Servant
ROBERT WARE.

THE PREFACE To the READER.

AFter the Britiſh *Empire had happily aſſerted its juſt Rights, and reaſſumed that Authority in Eccleſiaſtical cauſes, (that was owned and exerted by the beſt Jewiſh Kings and Chriſtian Emperors, in their reſpective Dominions,) but had long time been uſurped by the Biſhop of* Rome: *after our pious Kings, with*

their learned Bishops and Clergy, had canonically purged and reformed the British *Church from the Innovations and Superstitions of* Rome, *and instituted and established her in Doctrine and Discipline, according to the Copy and Model of Holy Writ, and primitive Antiquity: The Court of* Rome, *deeply sensible of the great loss it had received hath by various arts and methods, by Machiavilian Policies and Diabolical Machinations, endeavour'd to retrieve that illegal Power, that brought so infinite a mass of Treasure into His Holiness's Exchequer. But finding our Church built upon a Rock impregnable, not to be assaulted and taken by force of Argument and dint of Reason: for the most redoubted Champions for the* Roman *Cause have been obliged to yield an easie conquest to the better Cause and Apostolick Verity, when Disputations and invincible Armado's, Sophisms and Powder-plots prov'd unsuccessful, and receiv'd so many foils and baffles by the prevail-*

ing force of Truth, and the miraculous Providence of Heaven, that defended the nursing Fathers of the Church: the Roman *Politician hath invented other stratagems to ruine that Church that stands a lasting Reproach to the Folly of Romanism; to this purpose he hath sent forth his Emissaries incognito in divers masks and shapes, in a reverse sense to that of St.* Paul, to become all things to all men, *that at last he might gain all; to delude and divide the Mobile, to distract the multitude, to create new Factions and Schisms, to alienate the Subjects of our holy Mother the Church from that Reverence and Obedience that is due to her by all Laws sacred and civil.* Divide & impera, *is an antient maxim of Polity, and holds good in religious as well as secular affairs; he that can separate and crumble the body of his ememy into petit parties and little factions, that look grim and retrical upon each other, that mutually elash and interfere, like the minute particles*

in the first mass of things, easily makes each part instrumental to the destruction of the whole, and conquers that body by retail, which he durst not attempt in gross. 'Tis the artifice and craft of the grand Deceiver of Mankind to appear in his Enemies Quarters as a Spie, and perceiving the bent and inclination, the strength and weakness of our Faculties, he, under the notion of a Friend and Ally, imposes upon the unthinking Herd; he adapts his temptations to the weakness of the people, and attacks them in the most impressive and vulnerable part, and in the guise of an Angel of Light, decoys silly men into the Regions of darkness, and the shadow of death. How fairly the Roman *Fox has transcrib'd this Copy is the design of the following Papers, to shew, that my dear Countryman the Papist, who is zealous in the simplicity of his heart, may begin to suspect and examine the constitution of that Religion that supports it self by such disingenuous arts and unchristian methods:*

What Charity has that Church for the Souls of men, that will lead millions into certain Deſtruction, into Eccleſiaſtical Rebellion againſt their Mother, that, by her ruin, ſhe may more eaſily advance her own temporal Intereſt and Grandeur? What evils have not the Papiſts done in the guiſe of Diſſenters? under the pretences of greater Purity and a more thorough Reformation, handing thouſands of ignorant Zelots into ſeparte Meetings and ſeditious Conventicles, out of which perhaps they never recover'd themſelves by a hearty Repentance, till they felt the portion of Rebellion among the fallen Angels; and all this only to maintain and aggrandize the theatrical pomp of that Religion and the ſecular advantage of the Court of Rome: *for the* Romaniſt *denies to communicate with the Church of* England, *only becauſe ſhe aſſents not to ſome novel ſuperadded Principles which apparently ſerve the temporal Intereſt of* Rome, *and magniſie its Clergy. According to the* Ariſtotelian

Aristotelian *Philosophy, Privation is one of the Principles of a natural Body, i. e. the absence of the preceding Form creates a aptitude in the matter receptive of the Form that is to be introduced; even so, when the Jesuits in the dress of Nonconformists have canted the people into an abhorrence of the Church of* England, *and withdrawn her Subjects from that just Devoir, in which they stood bound to her sacred Canons; when they have infused a thousand religious Phrensies into 'em and procur'd a Toleration for all the zealous Madnesses of the Rabble; the many ignorant and unstable will not be able to oppose the Introduction of their new Form: The numerous Sects they have spawned, having no solid foundation of Religion, nor face of a Church, will yield an easie triumph to the* Roman *Victors; and the intoxicated Crew in some cool fit may think that there is no remedy for these Distractions, but by following the prescriptions of an infallible Head. And*

on

on the other side, the well-meaning Separatists from the Church of England *(for 'tis in vain to think to do any good upon the politick humorist in Religion by Paper arguments, except the Green Wax be fix'd to 'em; he that goes to a Conventicle as to Market, only to drive a greater trade, and marches to a Meeting-house as to a Rendevous of Conspirators, will be moved by nothing but severe Penalties and the just Discipline of the Laws) may hence perceive by whom they have been misled, who they were that have put such false notions into 'em, and fill'd 'em with an undutiful Phrensie to depart from and revile their holy Mother the Church; if the Devil had appeared in his proper figure, his Cloven foot would not have made such Rents and Divisions among us, nor would you have given him an opportunity of upbraiding you with that Diversity of Opinions and Confusion of Languages, which his men of* Babel *in the livery of primitive Reformers have taught*

the multitude: Hence the mushrom Sects (who vainly boast of Apostolick purity) may see their rise and origine; here the mungrel Presbyterians among us may know their pedigree, and how they are begot betwixt a Jesuitical and a Republican Factionist, how they differ from the Reformed Churches beyond Seas, not whose choice, but unhappiness it is, that they cannot have an Episcopal Government agreeable to the Church of England; *for they cheerfully communicate with her upon all occasions, which our domestick Fanaticks (though they ow her all Obedience) refuse to do. Consider therefore what principles act you, when you dissent from her? 'tis not the Spirit of the Reformation, but the Interest of* Rome, *to alienate you from and weaken that Church which she dreads as her most invincible Enemy. The desire of the Publisher is, the Union of all Parties in an obedientiall Subjection to the establisht Government, which is their indispensible Duty, except they*

can

can prove more evidently, that the Church obliges 'em to ſomething unlawful, than that they ought to obey their Governours, which is impoſſible to be prov'd. To promote this Catholick agreement, I will endeavour to anſwer one Queſtion with which the Papiſts bother us, which I believe amuſes ſome bigots among 'em, and impedes their reconcilement to us, and that is, Where was your Church before *Henry* the Eighth? *they look upon us as an upſtart Sect, and conſequently at an unreconcilable diſtance from the beſt and pureſt Centuries. Not to anſwer one Queſtion by propoſing another (as where were ſuch & ſuch Tenets, wch you maintain before ſuch or ſuch Popes and packt Councils, which unjuſtly pretend to the Honour and Authority of Univerſal ones) which is, if not an illogical, at leaſt a way of anſwering too contentious and unſatisfactory: nor to give a liſt of Diſſenters (ſometimes right and ſometimes wrong) from the Church of* Rome *in the ten laſt Centuries, I anſwer by*

a plain and familiar similitude; suppose Sempronius *become an Hospital of Diseases, full of vicious and corrupted humours, so that he seems to make near approaches to putrefaction and the grave; in these dangerous circumstances, put the case, that an able Physitian by his skill in Natural bodies, and powers of Matter and Motion, restores him to his former health and strength; this* Sempronius, *who is perfectly well, is the same individual person that was extremely discomposed. The simile is easily applicable. Our Church while in communion with yours was a true living, though a corrupted, Church, that had many symptoms of death in her frame and crasis; she is the same now that she was then, only far more healthful, her lawful Governours having purged her of your novel Doctrines and Superstitions, and recovered her to the temper and constitution of the purest ages and untainted infancy of Holy Church.*

These Papers are not the product of a fictitious Romantick Brain, they contain no Legends, nor empty Fables, to entertain and amuse the credulous part of mankind; they are extracted out of faithful Records, and the Memoirs of the ableſt Stateſmen of the laſt Age, and Sir James Wares *Manuſcripts; or they have fallen within our own Ken and Obſervation, or have been handed down to us by conveyed ſenſe, and can be proved as clearly as matters of Fact and things of that nature can. The Collector of theſe Remarks hath no private Intereſt to ſerve, he cries not up any* Diana, *becauſe he lives by forging her Shrines; he only deſires to undeceive his deluded Countrymen, to cement their Schiſms, and unite 'em in God-like Love and Obedience, that they may live in the holy Communion of their National Church, which is moſt agreeable to the Catholick and Apoſtolick Doctrines and Conſtitutions. This would ceaſe all our piques and quarrels*

quarrels, 'twould remove our mighty differences about little things, and even now plant those Glories among us, which our modern Platonists *fondly expect in their Apocalyptick* Millenium.

THE

THE HUNTING OF THE ROMISH FOX.

CHAP. I.

The Memorials of Sir Henry Sidney, *ſhewing how the Popes Emiſſaries endeavoured to ſtifle the Proceedings of the Reformation of the Church of* England.

SIR *Henry Sidney*, a wiſe and ſerious Stateſman, well experienc'd in State Affairs, amongſt his Memorials, he ſhews what Inſtrument it was that wounded the

Roman Fox, when King *Henry* began first to hunt him, and to chase him out of his Realms of *England* and *Ireland*.

The first wound that *England* gave the Pope.

This loyal Subject speaking of the Act of Supremacy in his Memorials, speaks these words; *This Act of Parliament was the first mortal wound the Church of* Rome *received from* England; *for by it she lost the best Crown she had in her keeping.*

Sir *Henry* his advice to other Princes, to follow K. *H.* the eighths example.

By this president other Kings and Princes, who be under the Romish *Lash (as our Kings were until King* Henry *expulsed his usurped Authority out of these parts) they may take example, unless their Courage be abated through their blind Zeal to that Church: for it shews how they may free themselves (if they please) from the Captivity of the Whore of* Babylon, *with whose Fornication most Nations as well as* England *have been made drunk.*

A Parliament in *England* a Bugbear to *Rome*.

By that Kings Intelligencer, it appears written from *Rome*, that they rejoyced at King *Henry*'s dissolving

ing of this Parliament, for passing of this Act; but dreaded when he called another: so that ever since a Parliament hath been odious in the eyes of *Rome*: for she never heard of one to sit hereafter, but it cost her vast Treasures to further her designs; witness, when King *Edward* (this Kings hopeful Heir) called his Parliament, and assembled the Clergy for the Reformation of Religion, the Protector's then private Intelligencer, at *Rome*, specifies of 150000 *l.* that then was privately sent over into this Realm, to advance the Popish Laws within the same; yet the Almighty God frustrated their evil undertakings.

About the year 1538. one Father *Forrest*, a Fryer, and a great Correspondent of *Rome*, being executed for denying his Highness's Supremacy of these Realms, his Goods and Chattels being seized on for His Highness's use, his Library and Papers being searched, this Letter was found, together with an Account of

Fryer *Forrest* a Correspondent with *Rome*.

vast Sums which he had expended for the Church of *Rome* and her Designs.

Brother,

A Letter of a Fryer, railing against a Parliament in *England*, and a way to subordinate the *English* Laws.

WE behold how the King is changed from a Christian to an Heretick, and how he has robbed Christs Vicar of his Rights and Priviledges, by placing himself in His Holiness's Seat there as Supream over the Catholick Church within the Realm. It was the late damned Assembly of Lords and Commons furthered his Pride, otherwise he could not nor durst not assume it to himself. We have thought of these Passages, and do agree, that there is no way to break this Tyrants neck but one. Puff him up in his Pride, and let our Friends say unto him, That it is beneath so mighty a Monarch as he, to advise with Parliaments, but to act all in Person, and that it behooveth His Majesty to be Chief Actor himself. If he assumes this, it will take off great Blemishes from the Nation,

which

which the Church holds them guilty of, and do our busines: For then the People (it being contrary to their Laws) will fall from him; also the Catholick Party of his Council will be too strong for the Hereticks, and then the common sort will be the abler to declare his Tyranny. This is to be contrived with the Churches best Members, and cautiously; because it is observed, that the Parliaments of England *have hindred the Church in most of the Kings Reigns, otherwise she had held her Party better than she has now. You have our Convents hearty Prayers for your Guide.*

From St. *Francis* at *Paris, prima Id. Jan.* 1536. Tho. Powell.

When this Oath was first divising, *Stephen Gardiner* Bishop of *Winchester*, *Ponet*, Archdeacon *Bonner*, and others of the *Romish* Clergy, loving the vain Glory of this earthly life, and the Pomp of *Rome*, beyond the State and Support of

Several of the *Roman* Clergy had a Pardon for taking the Oath of Supremacy.

His Highneſs, took this Oath, thô contrary to their Conſciences, they having at this time ſignified as much unto *Rome*, relating ſome particular cauſes why and wherefore they took the ſame; yet craving an Indulgence for others to take this Oath; as alſo an Abſolution for themſelves, aſſuring the Biſhop of *Rome* and his Cardinals, that before they had taken this Oath, they had conſidered the means now to ſuppreſs Hereſie, and that they took the ſame purpoſely to be the leſs ſuſpected for the future, when opportunity ſhould ſerve their Intentions.

Rome and her Clergy the Authors for contriving of the *Six Articles*, purpoſely to deſtroy the Reformation of *England*.

To teſtifie theſe their Declarations unto *Rome*, they ſent ſecretly unto *Paul* the third, then Biſhop of *Rome*, a ruff draught of the Act to be then intended for paſſing, called the *Six Articles*, ſaying, *As Catholicks be burnt for denying the one, ſo ſhall Hereticks be for denying this.* *Paul* liked of this Project, and his Cardinal approved thereof, as appeared

peared by ſome Papers which *Matthew Parker* the Archbiſhop of *Canterbury* ſeized on for Her Majeſties uſe, then belonging to the Biſhopricks of *London* and *Wincheſter*, *anno* 1559. when the Clergy of the Realm aſſembled to ſtate Eccleſiaſtick affairs.

Thus concluding of this worthy Knights Memorial, being ſenſible how the *Roman* Fox brandeth the Church of *England* with Schiſms, and that King *Henry* the Eighth had opened a gap thereby to permit the ſame. We therefore ſhall place before you the Collection of Mr. *Francis Maſon*, being gathered from ſufficient Authors, which we hope will remove thoſe aſperſions.

CHAP. II.

Of the Aboliſhing of Papal Juriſdiction by King Henry *the Eighth, which the Papiſts injuriouſly brand with Imputation of Schiſm.*

FOraſmuch as it is the cuſtom of Papiſts to brand the Reign of King *Henry* the Eighth with the odious name of Schiſm; let me a little diſpell thoſe Clouds and Miſts wherewith they darken the Glory of that Heroical Prince. When the time was come, that it pleaſed the Almighty to deliver *England* from the uſurped Authority of the Biſhop of *Rome*; the beginning of it did grow from a deteſtable Diſpenſation: for whereas Prince *Arthur*, elder Son to *Henry* the Seventh, had (*a*) married the Lady *Katharine*, Daughter to *Ferdinando* King of *Spain*, it pleaſed God, that the ſaid Prince *Arthur* ſhortly after (*b*) deceaſed without Iſſue:

(a) *Kal. Dec.* 1051. *Sand. de Schiſ. l.* 1. *p.* 2. *Hollinſh. vol.* 3. *p.* 789.

(b) *Hollinſ. p.* 790. *Ant, Brit. p.* 307.

Issue: so his younger Brother *Henry* Duke of *York* was proclaimed Prince of *Wales*. Now *Ferdinando* King of *Spain* being disappointed of his former hope, and still desirous to make his Daughter Queen of *England*, after long suit, with great cost and charges in the life time, and with the Consent of *Henry* the Seventh, obtained a [a] Dispensation, that she being Wife to the one Brother might lawfully be married to the other. This matter was referred first to Pope [b] *Alexander* the Sixth, then to [c] *Pius* the Third, both which died before it could be accomplished. After them succeeded *Julius* the Second, the Noble Warrior, who brake through all difficulties, and courageously granted the Dispensation ([d] contrary to the Opinion of all the Cardinals of *Rome*, being Divines.) By vertue whereof Prince *Henry*, being yet of tender years, was [e] contracted to his Brothers Wife. While the Marriage was expected, it pleased

[a] Q. *Katharine* in her Answer to the Kings Messengers. *Ann. Brit.* p. 318.

[b] Sand. de Schis. l. 1. p. 8.

[c] Ibidem.

[d] Hall. fol. 32. ann. Hen. 8.

[e] Sand. de Schis. ibidem.

ed God, that in *Spain* [a] *Elizabeth*, Mother to the Lady *Katharine*, and in *England* King *Henry* the Seventh departed this life: so the Kingdom descended to *Henry* the Eighth, who was [b] once of the mind to have proceeded no further; but after the [c] Funeral of his Father, some of his Council alledging Reasons, and producing the Popes Dispensation, so prevailed with him, that the [d] Marriage proceeded, and they had Issue (besides those that died in their Infancy) the Lady *Mary*. This was misliked of many, insomuch that when a motion was made of a Marriage between the Duke of *Orleance* and the Lady *Mary*, one of the [e] Counsellors to the *French* King made a doubt, whether she were the King of *Englands* lawful Daughter, because she was begotten of his Brothers Wife; which scruple was first moved in the [f] Court of *Spain*, and thence was spread to *France* and *Flanders*. Moreover Cardinal *Wolsey* advised *Longland* Bishop of *Lincolne*,

[a] Sand. de Schis. ibidem.

[b] Ibid. quanquam semel dixisset se à nuptiis Kath. abstenturum.

[c] Cum H.R.7. mortuo et Westm. sepulto Regnum Ang. jure Hereditario H. 8. inclitissimo R. obveniret ego runt cum eo quidam ut D. Kath. Arthuri fratris sui relictam viduam in uxorem duceret. Ant. Brit. p. 307.

[d] Kath. in uxorem tertio nonas Junii palam accepit. Sand ibidem.

[e] Hall. fol. 201.

[f] K. H. 8. in his Oration to the Prelates and Nobles. Ant. Brit. p 317. Hollinsh. p. 907.

Lincolne, the Kings Confessor, to admonish him of it. Which the Bishop modestly refused, as fitter to be performed by himself. So the Cardinal undertook the business; to whom the King answered, *Take heed that you call not again into question a thing which is already judged.* About 3 days after *Langland* being brought by *Wolsey* unto the King entreated His Majesty, *That he would permit the matter to be considered and examined.* In the mean time the Cardinal did cast abroad rumors among the people, concerning the Blemish of the former Marriage, and how both the *Germans* and *French* men misliked the same; which he is supposed to have done not out of Conscience, but of [c] Malice and Subtilty; because having missed the Pope done by the Emperors means, he would be revenged of the Queen, which was the Emperors Aunt, and withal he is said to have commended unto King *Henry* the beautiful Lady [d] *Margaret*, Sister to the *French*

[a] Sand. de Schis. l. 1. p. 9.

[b] Anti-Sand. p. 13.

[c] Q. *Kath.* Answer to the Kings Message.

[d] Sand. ib. p. 9.

French King; hoping by the assistance of two such mighty Princes, in time to aspire to the Popedom.

Which Project though God, which scattereth the imaginations of the proud, disappointed him of his purpose) was such, that nothing could have been invented either more profitable for the Kingdom, or more pernicious to himself, the Pope and the Court of *Rome*: For this scruple did kindle such a fire in the Kings Bosom, that vexed his very Soul and Conscience, Whereupon the King, being desirous to have the matter decided to the uttermost, so far prevailed with Pope *Clement* the seventh, that he appointed two Cardinals to hear the matter; *Wolsey* Archbishop of *York* and *Campejus*, who arrived the seventh of *October*, 1528. At this time there was great Wars between *Charles* the Emperor and *Francis* the *French* King, about the Kingdom of *Naples*; wherein the Pope wished

a Hollins. pag. 906.

b Anti-Sand. p. 15.

that

that the *French* might prevail, leſt the Emperor, obtaining it, ſhould ſit too cloſe upon his skirts. Wherefore, to weaken the Emperor, he moved a League between the *Engliſh* and the *French*; for procuring whereof, he did not only refer this Matrimonial Cauſe to his ſaid Legats; but alſo of his own meer motion, no man requeſting him, gave *Campejus* a ſecret *Bull* [a] in his Boſom, dated the ſixth of the Kal. of *January*, 1527. wherein he infringeth the former Diſpenſation, affirming that the King could not continue in ſuch a Matrimony without ſin. Whereupon he decreed, that after the Declaration of the Nullity of the former Marriage, and the Kings Abſolution, it ſhould be lawful for him to marry another. This Bull he forbad him to ſhew to any, ſave only the King and Cardinal *Wolſey*. And though [b] *openly he commanded him to handle the Cauſe with all expedition; yet ſecretly he willed him to protract the time, promiſing*

[a] The Copy whereof is in Anti-Sand. p. 200.

[b] Anti-Sand. p. 15.

mising that he himself would watch a fit opportunity to publish the Decree. So the King and Queen were cited to appear before them in *May* following; at which time, after some debating of the Cause, they protracted the Sentence till the beginning of *August*; notwithstanding the Kings earnest entreaty to have a final determination one way or other, for the better quieting of his troubled Conscience. When *August* came, the King expected an end; but the crafty Cardinals considering, that if they should judge according to Gods Law, it would be a great Derogation from the Church of *Rome*, devised delays; so *Campejus* alledged, that he was a Member of the Court of *Rome*, whose custom was to keep a solemn Vacation in the Dog-days; and thereupon deferred Judgment till *October* following. In the mean time the Pope, seeing that King *Henry* could not be drawn by hope of Divorce to take part with the *French*, sent

to

to *Campejus*, [a] commanding him to burn the former Bull. And before the beginning of *October Campejus* was called home by the Popes Letters. The King being thus deluded ſent to the Pope at *Bononie*, requeſting ſome end; but he would needs pauſe upon the matter till he came to *Rome*.

[a] Anti Sand. P. 17.

About this time it pleaſed the Divine Providence ſo to diſpoſe, that the King [b] for his Recreation went to *Waltham*, twelve miles from *London*, and in the way imparted his Grief to *Stephen Gardiner*, his Secretary, and Doctor *Fox*, his Almoner, entreating them to be careful in ſo weighty a Cauſe. It fell out, that they lodged in the Houſe of one Maſter *Creſſy*, whither *Cranmer* alſo (being Tutor to two of Maſter *Creſſy*'s Sons) was come at that time with his Pupils, by reaſon of the Plague then in *Cambridge*. At Supper they asked his Judgment concerning the Kings Cauſe; he [c] anſwered, *That nothing did more*

[b] Antiq. Brit. p. 321, 322.

[c] Ibidem.

prolong

prolong the Cauſe, nor more torment the Kings Conſcience, than the dilatory protractions, and winding involutions in the Roman *Court, with which ſnares whoſoever are once intangled, do hardly ever recover themſelves. Wherefore he thought good, that leaving thoſe Courtly Tryals and Delays wherewith the King was ſo toſſed with ſuch Grief of Mind. The Opinion of Divines both in our own Univerſities and in others ſhould be enquired concerning the Cauſe, which is determinable by the Law of God, and not by the Law of Man. And if the Divines ſhall agree, and pronounce that the Marriage is lawful or unlawful by the Law of God, let not the King ſeek any more to the Court of* Rome; *but cauſe Sentence to be given in his own Dominions, according to the Judgment of the Divines, ſo being cheerful in mind, and free in Conſcience, he may live a Princely Life, and worthy this Common-wealth in lawful Matrimony, which is to be wiſhed of all us Chriſtian Subjects.*

This

This Answer pleased them exceedingly, and they presently related it unto the King, to whom Doctor *Fox* made mention of *Cranmer*, but *Gardiner* would have challenged all the glory to themselves. Then said the King, *Where is that* Cranmer? *he hath the Sow by the right ear. If I had known this device but two years before, I might have saved much charge and trouble*: So the King conferred with *Cranmer*, and commanded him to set down his Mind in Writing; At the delivery whereof the King asked him if he would stand to justifie that which he had written before the Bishop of *Rome*: *Cranmer* answered, *Yea, that I will do by Gods Grace, if your Majesty do send me thither. Marry* (quoth the King) *and to him will I send you.* So he was sent with the Earl of *Wiltshire* Embassador to the Pope, who [b] thrust out his glorious Foot to be kissed of them, which (they refusing) the Earls Spaniel running somewhat too familiarly did catch and bite him

[a] Acts and Mon.

[b] Antiq. Brit. p. 322. Acts and Mon. quo supra.

him by the great Toe; Then the chief of their Embassage being declared, the Earl delivered [a] *Cranmer*'s Book to the Pope, and withal told him, *that he had brought with him learned men out of* England, *which were ready to defend by Scriptures, Fathers and Councils whatsoever was contained in that Book, against all that should contradict it.* The Pope promised sundry times a day of Disputation, but dallied out the matter, as his Legats had done before in *England*, so giving of them honourable Entertainment, he made *Cranmer* his [b] Penitentiary, and dismissed them. Then the rest returning, *Cranmer* was sent by the Kings appointment Embassador into *Germany* to the Emperor, where he drew many unto his side, and amongst the rest [c] *Cornelius Agrippa*. Moreover the King did not only consult with the most learned Divines and Lawyers in the whole Kingdom, but also caused the Question to be publickly disputed in the

[a] Antiq. Brit. p. 323.

[b] Ant. ibid.

[c] Ibidem.

the Universities of *Oxford* and *Cambridge*, both which did utterly condemn the Marriage. Neither did he thus rest, but sent Bishop *Bonner* to the [b] Universities in *France* and *Italy*, which affirmed under their Seals, that the Marriage was unlawful, and that no man might dispence with it. Where it is to be observed, that some of these Universities profess that they took an Oath [c] every man to deliver and to study upon the aforesaid Questions, as should be to the Pleasure of God, and according to Conscience, after these Determinations were read in open Parliament [d] *there were shewed above an hundred Books drawn by Doctors of strange Regions, which all agreed the Kings Marriage to be unlawful.* Now to proceed, the King considering the Popes dealings, forbad all Suits to the Court of *Rome* by [e] Proclamation, in *September* 1530. which [f] *Sanders* calleth *the beginning of the manifest Schism.* About the same time Cardinal *Wolsey*

[a] Holinſ. in H. 8. p. 923.

[b] The determination of them are in Anti-Sand. in fine.

[c] Holinſh p. 924.

[d] Hall. an. 22. H. 8. fol. 199.

[e] The Copy whereof is in Holinshead.

[f] In Hen. 8. p. 914. Sand. de Schiſ. l. 1. p. 58.

[a] Antiq. Brit. P. 325. Hal. fol. 184, 195. in H. 8.

[b] Ant. Brit. p. 325.

[c] Lib. M. S. fac. Synod. 11. febr. 1530. p. 115. Hal. fol. 195. in H. 8.

[d] The Copy whereof is in *Anti-Sond. in fine.*

for was cast in a [a] *Premunire*, and all the Bishops of *England*, for maintaining the Power Legatine of the Cardinal. But the Bishops being called into the *Kings Bench*, before the day of their appearance concluded an humble Submission, offered the King 118000 pounds to pardon the [b] *Premunire*, and withal gave him the Title of *Supream* [c] *Head of the Church of* England. Yea Archbishop *Warham* told him, *that it was his right to have it before the Pope, and that God would bear it.* Which Proceedings in *England* did so kindle and enflame the Popes Choler, that neither the Books of learned men, nor the Determinations of Universities, nor the offering of Disputations, nor his own former Bull and Decrees could now hinder him from giving a contrary publick definitive [d] Sentence, dated in his Consistory at *Rome* the twenty third of *March, anno* 1532.

About this time died Archbishop *Warham*, while *Cranmer* was Embassador

baſſador in *Germany*, and upon the vacancy of the Archbiſhoprick, the King ſent for him home, with purpoſe to advance him to that great Dignity: but he pretended matters of great importance requiring his abode in *Germany*; whereby he deferred his coming for half a year. And being come home, and perceiving that the Place was reſerved for him, he imployed his greateſt Friends to ſhift it off. When the King did perſonally impart his intent unto him, he diſabled himſelf by all poſſible means, uſing all perſuaſions to alter the Kings Determination. When he ſaw the Kings conſtant Reſolution, he humbly craving pardon of His Grace, frankly opened his Conſcience unto him, declaring that if he accepted that Office, then he muſt receive it at the Popes Hand; which he neither would nor could do, for that His Highneſs was the only Supream Governor of this Church of *England*, as well in cauſes Eccleſiaſtical as Temporal, and

that the Donation of Biſhopricks belonged to the King, and not to any Foreign Authority whatſoever. All which proceedings do not argue any Ambition, or aſpiring Cogitations, but rather an humble and lowly Mind; preferring the ſincerity of a good Conſcience before all glorious Pomp and worldly Dignities. The King ſeeing the tenderneſs of his Conſcience, conſulted with the learned in the Law, how he might beſtow the Biſhoprick upon him, and yet not enforce him to any thing againſt his Conſcience. In concluſion, he took the Oath to the Pope, but not after the manner of his Predeceſſors, as [a] *Sanders* ſlanderouſly affirmeth; for then he ſhould have taken it ſimply and abſolutely, which he did not; but with a Proteſtation, expreſſing the Condition and Qualification. Neither did he make his Proteſtation privately in a corner, and then take the Oath in publick, as *Sanders* would make the world believe; (for

[a] De Sch. l. 1. pag. 58.

if

if this could be proved, then had you reason to condemn him of Fraud and Perjury; but it was not so. He did not use his Protestation in any secret and concealed manner, like to Equivocating Papists, which take Oaths in absolute words, and yet delude them with mental reservations; but he made it plainly and publickly, first in the *Chapter house*; secondly, kneeling before the high Altar, in the hearing both of the Bishops and People at his Consecration; thirdly, in the very same place, and in the very same form and tenure of words, when by Commission from the Pope, they delivered him the Pall: and the Sum of the Protestation was this, *That he* [a] *intended not to bind himself to any thing which was contrary to the Law of God or contrary to the King or Common wealth of* England, *or the Laws and Prerogatives of the same, nor to restrain his own liberty to speak, consult or consent in all and every thing concerning the Reformation*

[a] Ex Reg. Cr. fol. 4. 6.

of Christian Religion, the Government of the Church of England, *and the Prerogative of the Crown, or the Commodity of the Common-wealth, and every where to execute and reform such things which he should think fit to be reformed in the Church of* England; *and according to this Interpretation, and this sense, and no otherwise, he professed and protested that he would take the Oath.* Now if you censure *Cranmer*, because he qualified his Oath with such a Protestation, what censure shall be given of your Popish Bishops before *Cranmer*, which took two (absolute) Oaths to the King and to the [a] Pope containing manifest contradiction, as K. [b] *Henry* himself declared, causing them both to be read in open Parliament: and *Cranmer* hath made the point plain, both in his Answer [c] to Bish. *Brooks*, and in his [d] Letters to Queen *Mary*; or if you censure *Cranmer* for swearing to the Pope with qualification, what censure will you give of *Heath*, *Bonner*, *Thurlby*, and the rest, that

[a] Anti-Brit. in Hen. Deneo p. 302.

[b] Hal. in Hen. 8. f. 206. Acts and Mon. vol. 2. p. 961. col. 1.

[c] Ibid. p. 1701.

[d] Ibid. p. 1714.

in

in King *Henries* days took absolutely the Oath of Supremacy, which evidently excludeth the Popes Authority.

But to return to K. *Henry*; who, seeing his former Marriage condemned by such a world of Witnesses, so grounding their Judgments upon the blessed Word of God, as was sufficient to settle any mans Conscience, proceeded the 14*th*. of *November*, in the 24*th*. year of his Reign, to [a] marry the Lady *Ann Bullen*, who the seventh of *September* following [b] brought forth the Lady *Elizabeth*, the Joy of *England*, the Star of *Europe*, and the Phenix of the World, a Glass of Gods Providence, and the Mirrour of his Mercy. When the Royal Infant was yet in her Mothers Womb, Pope *Clement* the seventh, the [c] Base-born Son of *Julianus Medices* the *Florentine*, favouring the Lady *Katharine*, Dowager, sought by all means to dissolve the lawful Marriage of Q. *Ann*, and to make her Issue uncapable of the Crown.

[a] Hal. in Hen. 8. f. 209. Hollinf. in H. 8. p. 929.

[b] Hal. in H. 8. fol. 217.

[c] Pontus Heuterus Delfius de libera hominis nativitate.

Crown. For which purpoſe, being enraged like a Dragon, he diſgorged his Poyſon, and ſpit fiery flames againſt the [a] King and Queen, the Realm, and the bleſſed Babe before ſhe was born: but Death cloſed up his eyes with darkneſs, while the young Lady began to behold the Light of Heaven ariſing like a lucky Star in the midſt of a Storm, ſhining to the Church of God with tokens of Joy and Deliverance; but to the Pope and his adherents like a blazing or fatal Comet, portending the overthrow of Antichriſt, which in part came to paſs about a year after that the young Lady was born: for whereas the Biſhop of *Rome*, like the Daw in *Æſop*, had decked and adorned himſelf with the fair Feathers of other Birds, and jetted up and down with Pride and Diſdain, tyrannizing over all the Fowls that fly in the midſt of Heaven, King *Henry* the Eighth, the Eagle of *England*, plucked his own Feather out of the

[a] Bulla Clem. 7. apud Sand. de Schiſ. l. 1. p. 81.

the Popes Wing, and [a] reſumed to himſelf the rich Plume of the Princes Supremacy, that is, the lawful Authority which God hath given him. Then [b] *Paul* the third flaſhed out his Excommunication like Lightnings, and interdicted the Kingdom, hoping thereby to reduce it to his Obedience, or at leaſt to diſable the young Lady for the Succeſſion of the Crown. Yet after a while the angry old man withered away; but the young Lady did grow up like the Lilly, and flouriſhed like the Roſe Plant of *Province*. Now though for extirpating the Popes Juriſdiction, this renowned King had the Honor before and above all Chriſtian Princes; yet the Glory of aboliſhing Popiſh Religion was by Divine Providence reſerved to his bleſſed Children, *Edward* and *Elizabeth*: They pulled up Superſtition by the very roots; whereas their Father (for God revealed his Truth by degrees) did only hew at a few Branches.

Hitherto

[a] 3. Novemb. 1534. being 26. Hen. 8. Hol. in H. 8. p. 938.

[b] The Contens of his Bull are in Sand. de Schiſ. l. 1. p. 109.

Hitherto of the Popes Expulsion.

Now for as much as Archbishop *Cranmer* was a principle means thereof, the Papists did hate him worse then a Scorpion, heaping upon him whatsoever Wit sharpened with Malice could possibly devise. He resorted sometimes to the *Dolphin* in *Cambridge*, where he placed his Wife, the Mistress of the House being her Cousin; thereupon they blazed abroad that he was [a] an Hostler, and unlearned. He kept his Wife secret for fear of the Law: they reported, *That she was carried up and down in a Chest*, [b] *and that at* Gravesend *the wrong end of the Chest was set upward.* And surely King *Henry* did foresee that one day, if they might prevail, they would have his Blood, and burn him at a Stake. Therefore, whereas he gave the three Cranes the ancient Arms of his House, the King caused him to change them into three Pelicans, [c] presaging that he should feed the Flock of Christ with

[a] Act. and Mon in the life of Cran. p. 1088.

[b] Pars. 3. Conu. part. 3. cap. 7. num. 27.

[c] Ant. Brit. p. 341.

with his deareſt Blood, and dye a Martyr; which came to paſs in the days of Queen *Mary*, when they diſgorged all their poyſoned Malice upon him. They [a] diſrobed him of his Epiſcopal Ornaments, and put him into a Lay-mans Gown, they cited him to appear at *Rome* within eighty days, and put him to death before twenty of them were expired. They cauſed *Alphonſo* the *Spaniſh* Fryer to draw him to a Recantation by ſweet Promiſes of Life; yet they had a ſetled purpoſe to put him to death. They had no Intention by *Alphonſo* to do him good, but ſought a Colour by his Recantation to juſtifie themſelves; ſo they clapped their hands and rejoyced at his Fall. But as he ſinned and denied his Maſter with *Peter*, ſo God gave him Grace to repent with *Peter*. And as he lamented all his Sins, ſo eſpecially he bewailed his ſubcribing to Popery with his unworthy right Hand. Wherefore, when he came to the fire,

[a] Acts and Monuments in the Life of Cranmer.

for a

for a godly Revenge, he thruſt it like another *Scævola* into the flame, and did not ſo much as draw back his Arm till it was wholly conſumed: thus lifting up his eyes to Heaven, in the midſt of the furious flames, he ſaid, *Lord Jeſus receive my Spirit*, and ſo gave up the Ghoſt. When his Body and the Wood were conſumed to aſhes, behold his Heart was found whole and perfect, as having eſcaped the force of the Fire: concerning which theſe Verſes were written by a learned man.

Ant. Brit. p. 343.

Ecce invicta fides inviolabile ſervat,
Nec mediis flammis corda perire ſinit.

Cranmer, amid the fiery flames
Thy Heart unſcorch'd was found;
For why, behold undaunted Faith
Preſerv'd it ſafe and ſound.

Having taken off the Foxes Imputation of Schiſm, for the aboliſhing of his Papal Juriſdiction, which he

he pretended unto over these His Majesties Dominions; we therefore lay before the Church of *England* and her Members the sad and lamentable Condition she, her King and the Subjects lay under, whilst that Fox roved about, and ranted within the Realm of *England*.

CHAP.

CHAP. III.

How lamentable the State of England *was when Bishopricks and Benefices were given by the Popes provisions.*

The Pope how he provides for himself.

CONcerning the Popes provisions, this is most certain, That howsoever the Church of God was provided for, he provided for himself, and licked his own fingers. For the demonstration whereof, I will begin with King *Canutus*, who about the year of Grace 1031. returning from *Rome* wrote thus to the Archbishops, Bishops, and State of the Realm. *Conquestus sum itenum coram domino papa, & mihi valde displicere dixi quod mei Archiepiscopi in tantum angariebantur, immensitate pecuniarum quæ ab eis expetebantur, dum pro pallio accipiendo secundum morem, sedem Apostolicam expeterent, decretumque ne id de-*

a Ingulphus in histor. sine descriptione. pag. 793. Malmesb. de gestis Reg. Angl. l. 2 p. 74.

deinceps ſiat. That is, *I complained again before the Lord the Pope, and told him, That it diſpleaſed me much that my Archbiſhops were ſo much vexed with huge ſums of mony, which were demanded of them, while for receiving the Pall they went according to cuſtom, to the See Apoſtolick, and it was decreed that it ſhould be ſo no more.* Hereby you may underſtand, that a Pall is a little Tippet three fingers broad, made of the Wooll of two white Lambs, which are offered upon the Altar of St. *Agnes*, while *Agnus Dei* is ſung in the ſolemn Maſs, and laid all night upon the bodies of *Peter* and *Paul*, under the great Altar, from whence receiving this vertue to contain the fulneſs of all Pontifical Power, it becometh the Enſign of a Patriarch or Archbiſhop.

Marc. Corcyrenſ. ſacr. cerem. l. 1. f. 116.

Which glorious Enſigne who will wear,
Muſt fetch it far and buy it dear.

In the days of *Henry* the firſt,

when *Anſelmus* was at *Rome* he made ſupplication to Pope *Paſchall* the ſecond, for certain Biſhops and Abbots depoſed, whereupon ſaith [a] *Matthew Paris*, *The moſt gentle See which uſeth to be wanting to none, (ſo they bring either white or red) did mercifully recall the ſaid Biſhops and Abbots, and ſent them with joy to their own Sees.*

[a] Math. Par. p. 56. in Hen. 1

In the days of *Richard* the firſt, *Hugh*, Biſhop of *Durham*, who of an old Biſhop, was become a young Earl, having made a voluntary Vow to go to *Jeruſalem*, procured a Diſpenſation from the Pope, for which he paid [b] an infinite ſum of mony.

[b] Math. Par. p. 149.

In the days of the ſame King, *William*, Biſhop of *Ely*, was made Legat by a gentle Pope, upon the gentle conſideration of a [c] thouſand pounds.

[c] ibid. p. 155.

In the days of King *John*, Pope *Innocent* the third went about to ſwallow all *England* and *Ireland* at a morſell. For [d] *Hubertas*, Archbiſhop of *Canterbury* being dead, the

[d] Antiq. Brit. in Steph. Langton. p. 154. ex Mat. Par. p. 213 et aliis.

the Monks elected first *Reynold* their Sub-Prior; and afterwards at the Kings request, *John Gray*, Bishop of *Norwich*, by means of which double Election the Pope took occasion to disanul both; charging the *Canterbury* Monks then at *Rome*, under pain of a Curse, to choose *Stephen Langton* a Cardinal, which they did, and brought him unto the Altar with a *Te Deum*. The King proclaimed those Monks Traitors, the rest that lurked at *Canterbury* he prescribed and banished; he forbad *Stephen Langton* to come into *England*, and confiscated the Goods and Lands, both of the Archbishoprick and of the Church of *Canterbury*: whereupon the Pope authorised certain Bishops to interdict the Kingdom, Excommunicated the King, set out a Sentence declaratory to deprive him, and committed the execution of it to *Philip* the French King. By which Papal means bereaft of the love of his people, abandoned of his Nobles, hated

of his Clergy, forsaken of his Friends; behold he hoped for some Comfort at the Popes hands, but finding none he was forced, so much as in him lay, to resign his Kingdoms to Pope *Innocent*, (such is the Innocency of Popes) and to farm them again at a thousand Marks by the Year. Thus the [a] Pope had caught a pretty morsell, but it was too hot for him, and therefore he was glad presently to disgorge it.

[a] Vide Tort. Tort. p. 215.

In the time of the said King came into *England* one [b] *Johannes Florentinus* the Popes Legat, having but three Men and three Horses, whereof one was lame, who gathered great heaps of mony, hoisted up Sail and bid *England* adieu. Likewise [c] *Pandulphus* when he came to make a bargain with the King for his Master the Pope, provided and carried away with him Eight thousand pounds.

[b] Antiq. Brit. p. 155. *Math. Paris* calls him *Ferentinus* p 206

[c] *Ant. Brit.* p. 158.

About the same time the Pope called a General Councel at *Rome*, where the Bishops being weary with doing

Ani. Brit. ibid. ex Math. Par. hist. min.

doing of nothing desired leave to depart, which they could not obtain, without a great sum of Mony, that they were forced to borrow of the Roman Merchants and pay to the Pope.

In the Reign of *Henry* the third the Pope sent a Bull, *That no English man should be preferred till provision were made for five Romans, for each of them one hundred pounds by the year*; neither did he express their names, but described them in a confused manner; *The son of* Rumphred *and of such and such*, that if any of them should dye he might foist another into the place. At this time the *Romans* were possessed of so many Benefices, and withal were so insolent that the whole body of the Nobles and Commons joined together, did stile themselves in the subscription of their Letters, *The whole company of them which had rather dye than be confounded of the* Romans.

Mat. Par. p. 358

No English Clergy to be preferred until provisions were made for the Romans.

a Ibidem.

In the Reign of the same King, the Roman *Hellus* sent a Nuntio, called *Otto*, into *England*, with Letters unto the King, signifying what a great Scandal and Reproach was brought upon the Church of *Rome*, because no man could dispatch his Affairs in that Court without great sums of Mony, and the cause which constrained them unto this, was their poverty, therefore he desired that the Englishmen like natural Children would relieve the poverty of their Mother; and the means thereof, which he with the counsel of his Brethren the Cardinals had devised, was this, That every Cathedral Church in *England* should bestow upon him two Prebends, the one of them to be given by the Bishop, the other by the Chapter. And likewise that every Abby should bestow upon him so much as belonged to the maintenance of two Monks, one portion whereof to be given by the Abbot, and the other by the Covent. But the Englishmen deluded

a Mat. Par. p. 316. an. 1226.

deluded him of his purpoſe; for the King went out of the Council, and the Biſhops departed to their own home without leave of the Legate; and the reſt that remained ſaid, they could do nothing in the abſence of them whom it moſt concerned. [a] Antiq. Brit. p. 160.

The like Suit was commenced by another of the Popes Legats, to whom the Proctor of the Archbiſhop of *Lyons* anſwered [b] *That it was not poſſible that this Grant ſhould fill the Gulf of the* Roman *Covetouſneſs; becauſe plenty of Riches did always make the* Romans *mad.* And the Council of *France* did thus anſwer the Legat; *Let the Zeal of the whole Church and of the holy* Roman *See move you; becauſe if there ſhould be a general Oppreſſion of all men, it might be feared, leſt there ſhould hover over our Heads a general departure, which God forbid.* [b] Antiq. Brit. P. 161.

In the year 1231. there was ſet out [c] a Prohibition, that *none which farmed any Benefice of any* Roman, [c] Matth. Paris. p. 358.

should henceforth pay them any Rent.

Anno. 1232. a sort of armed men with their Faces covered, set upon the Barns of a certain *Roman*, and sould out the Corn to the Country, and gave much of it to the Poor. For which the Bishop of *London*, with other ten Bishops, did strike the Authors with an Anathema. Notwithstanding the same year the Barns of the *Romans* almost through all *England* were robb'd; the author whereof was one [a] Sir *Robert Twinge* a *Yorkshire* Knight, who had been defeated of the bestowing of his Benefice by the Popes Provision.

[a] Matth. Paris p. 362.

In the year 1234. the Pope sent his Nuntio's into *England*, with Power Legatine, which by Preaching, Begging, Commanding, Threatning and Excommunicating, got infinite Sums of Mony under colour of the Holy Land: neither was it known in what Gulf that Mony was drowned.

[b] Ibid. 386.

[c] Ibid. p. 423.

In the year 1237. base and [c] unlearned persons came daily armed with

with the Popes Bulls. If any reſiſted, they would procure he ſhould be excommunicated; ſo it came to paſs, that where Noble and Dainty Clergy-men, Guardians and Patrons of Churches, did uſe with their Riches to honour the Countrey round about them, to entertain Paſſengers, to refreſh the Poor, theſe baſe perſons, void of good Manners and full of Subtilty, Proctors and Farmers of the *Romans*, ſcraping whatſoever was precious and profitable in the Land, ſent it into far Countries to their Lords, living delicately of Chriſts Patrimony, and proud with other mens Goods. Therefore a man might ſee Sorrow of heart water the Eyelids of holy men, Complaints break out, and Groans multiplied, many ſaying with bloody ſighs, It is better for us to dye, than to ſee the Miſeries of our Country, and of holy men. Wo to *England*, which once was the Prince of Provinces, the Lady of Nations, the Glaſs of

the

the Church, a Pattern of Religion, but now is come under Tribute.

In the year 1239. Sir *Robert Twinge*, the *Yorkshire* Knight before mentioned, (a *Roman* being thrust by a Popes Bull of Provision into a Benefice whereof he was Patron) went to *Rome*, and made a grievous Complaint unto the Pope, so that the Pope revoked his Bull of Provision.

[a] Matth. Paris, p 495.

By the said Sir *Robert Twinge* the [b] Nobles and Barons of *England* wrote unto the Pope, complaining that they were robbed of their Presentations of their Ecclesiastical Livings, which their noble Progenitors had enjoined from the first planting of Christianity, and were in danger to lose their Patronages, affirming that though the Pope had taken order by his Apostolick Letters, that after the Decease of any *Italian* or *Roman* promoted by the Popes Provision, it should be lawful for them to present a fit Clerk; yet they did daily see the contrary put in practice

[b] Quo supra.

ctice, which they called a common plague.

Anno 1240. [a] *Otho* the Popes Legate required a Procuration of four Marks, and where one Church did not ſuffice to the payment, two ſhould joyn together to one Procuration. [a] Matth. Paris, p. 506.

The ſame year the Pope extorted [b] the fifth part of the Goods of all Strangers beneficed in *England*; and the ſame was demanded of Archbiſhops, Biſhops, Abbots, and the reſt of the Clergy: but the Biſhops anſwered, they could not undergo ſo unſupportable a burden, which concerned the whole Church without diligent Deliberation of a Synod; but the Archbiſhop afterward did grant unto it. [b] Page 507.

The ſame year Pope *Gregory* [c] the Ninth ſent a Mandate to the Biſhops of *Canterbury*, *Lincolne* and *Sarum*, that they ſhould provide for three hundred *Romans* in Benefices next vacant, and that they ſhould give no Benefices till thoſe were provided for. [c] Page 314.

Anno

Anno 1241. Pope *Gregory* sent to the Covent of *Burge* an Apostolick Mandate, with [a] armed Prayers that they should confer upon the Pope the Revenue of some Church with an hundred Mark by the year, and if it were two hundred it should please him the better, and that they should farm it of the Pope, paying him his hundred Marks, and to take to themselves the overplus. The Abbot signified the matter to the King, who, detesting the Covetousness of the *Roman* Court, did strictly forbid it, lest so foul a fact should pollute the Air.

[a] Matth Paris. p. 536.

The same year two *Italians* [b] *Petrus Rubeus* and *Petrus Supino* keeping the Popes authentical Mandate of Exacting Procurations extorted much Mony; and *Rubeus* taking upon him as the Popes Legate, gave himself this Title, *Magister Petrus Rubeus Domino Papæ familiaris & consanguineus.* Master Peter Rubeus *the familiar Friend and Cousin*

[b] Page 547.

Cousin of the Lord the Pope: Supinus extorted in *Ireland* [a] fifteen hundred Marks, *Rubeus* much more out of *England*; and hearing that the Pope was sick unto death, they fled away privily with the Mony; but were taken by the [b] Emperor.

[a] Pag. 555.

[b] Ibidem.

Anno 1244. *Innocent* the fourth, the new Pope, sent [c] *Martin*, a new Prouler, into *England*, armed with the Popes authentical Instrument, and Power to suspend and excommunicate all that gainsaid him. He disdaining trifles would have no Benefice under thirty Marks by the year: He exacted goodly Palfries very imperiously, and suspended the Abbot of *Malmesbury* and the Prior of *Marton*, for denying him; and when a rich Prebend of *Salisbury* belonging to the Chanter was vacant, he presently laid violent hands upon it, and by the Commandment of the Pope conferred it upon a Child, the Popes Nephew. Yea, *Matthew Paris* saith, [d] *Romana curia, rubore depositio, tempore novi*

[c] Page 594.

[d] Page 603.

vi Papæ noſtri Innocentii quarti, non deſinebat per Proviſiones quotidianas redditus impudenter extorquere: that is, *The* Roman *Court, without all bluſhing, in the time of our new Pope* Innocent *the fourth, ceaſed not impudently to extort Revenues by daily Proviſions.* Whereupon the King writ to the Pope, but little good came of it. For *Martin* the Legate required at leaſt of the Prelates [a] ten thouſand Marks; but they did not grant it. Then he uſed unheard of Extortions of Money and Revenues to be beſtowed of the Kinſman of his Lord the Pope; for he was ſuppoſed to have Bulls with Blanks, to ſerve for all purpoſes. Moreover, he would ſend to ſuch an Abbot, or ſuch a Prior, for goodly [b] Palfries, and Preſents for the furniſhing of his Table, and Proviſion for his Robes; and when he had them, he would ſend them back again, and ſend for other, and for better, pretending that the former were not ſufficient; and ſuſpende

[a] Page 622.

[b] Page 616.

pended all from the Collations of Benefices of thirty Marks and upward till he was satisfied. Whereupon saith *Matthew Paris*, [a] *Miseri Anglici acerbiorem quàm olim subierunt filii Israel, se doluerunt in Ægypto Britannica tolerare servitutem:* that is, *The miserable* English *men lamented, that they suffered a Bondage in the* Brittish Ægypt *more cruel then the Children of* Israel *did in times past.*

[a] Ibidem.

Anno 1245. the Nobles and Canons sent a [b] Supplication, which was read openly before Pope *Innocent*, in the Council at *Lyons*: wherein they complained that an infinite number of *Italians* had Benefices in *England*, which knew not their Flock, but only received the Fruits, and carried them out of the Realm, and that the yearly Rents of *Italians* in *England* amounted to threescore thousand [c] Marks and upwards, which was more than the Revenues of the Crown: and that after the Creation of *Innocentius* they

[b] Page 646.

[c] Ibid. 647.

they hoped for Relief; but were now unmeasurably oppressed by *Martin* the Legate, who entered the Land without the Kings License, with greater Power than ever did Legate, and did exceed excessively; some Benefices now void he gave to *Italians*, who dying, (the Patrons not knowing) he thrusteth other *Italians* into their places, others he assigneth before hand to *Italians*, others he reserveth to the See Apostolick, wresting from Religious persons immoderate Pensions, excommunicating and suspending those that contradict him.

[a] Page 674, 675.

Anno 1246. [a] Pope *Innocent* sent Priviledges from the Council at *Lyons*, that if *English* men would be studious, especially the Sons of Noblemen, he would dispence with them honourably for plurality of Benefices, promising that *Martin*, the Clerk of his Exchequer, should provide but for Twelve more, and that then it should be lawful for Patrons

Patrons to preſent fit perſons, and that no *Italian* ſhall immediately ſucceed an *Italian*. This the Pope promiſed, but performed nothing: inſomuch that the King did ſhew in open Parliament Articles of [a] Grievances, as in other points, ſo even in theſe which the Pope had promiſed: for *Italians* ſtill ſucceeded *Italians*: the Popes Factor provided for more than twelve: neither were the Patrons permitted to preſent. Whereupon Letters of Grievances were ſent unto the Pope, firſt from the Biſhops, ſecondly from the Abbots, thirdly from the Nobles, with the whole Clergy and people, fourthly from the King himſelf: the Copies of all which are in *Matthew Paris*: and ſtill there came to the King Complaints upon Complaints of Injuries received from the Court of *Rome*: yea, and there came freſh Letters from the Pope, *That the* Engliſh *Clergy ſhould find him* [b] *Soldiers with Horſes and Armour, ſome five, ſome ten, ſome fifteen, and pay them*

[a] Page 677, 678, 679.

[b] Page 680.

them their Wages for one whole year.

The same year the Pope espying certain [a] *Aurifrisia*, beautiful to behold among the Ecclesiastical Ornaments of some *English* men, being then at *Rome*, asked where they were made: they answered in *England*. Then the Pope said, [b] *Vere hortus noster deliciarum est Anglia: vere puteus inexhaustus est ubi multa abundant multa possunt extorqueri*: that is, England *is truly our Garden of Delights: it is truly a Well never drawn dry: where many things abound, many things may be wrested from them.* So the Pope, enticed with the Concupiscence of his eyes, sent to almost all the Abbots of the *Cistercian* Order in *England* to send him some of them; as though they should have cost them no Mony: which disliked not the *Flordoners*, who made and sold them at their own pleasure. Whereupon many detested the open Covetousness of the Church of *Rome*. Yet this same [c] year, by the Industry of the

[a] Page 683.

[b] Quod supra.

[c] Page 684.

Kings

Kings Proctors in the Court of *Rome*, it was brought to paſs, that whereas before the Pope made his Proviſions indefinitely, of Eccleſiaſtical Livings, to the uſe of *Italians*; now, by the Grace of God, the Tempeſt was ſo calmed, that if henceforth the Pope would provide for his Nephews, or Cardinals, he or his Cardinals ſhould intreat the King, that it would pleaſe him to provide for ſuch.

About the ſame time the Pope hearing, that *Robert* * *Hales* Archdeacon of *Lincolne*, dying inteſtate, left to Secular men many thouſand Marks, with great ſtore of Plate; and that *Almarick* Archdeacon of *Bedford* dyed alſo very rich; and that *John* Archdeacon of *Northampton* died worth five thouſand Marks, beſides thirty pieces of Plate, and infinite Jewels: Hereupon he made a ſtrange Decree, not without note of manifeſt Covetouſneſs, to be proclaimed in *England*, *That if from thenceforth any*

* Page 685.

Clerk ſhould dye inteſtate, his Goods ſhall be turned to the uſe of the Lord the Pope: the Execution of which Mandate he committed to the *Preaching Fryers* and *Minorites*: but the King hearing of it, deteſting the Covetouſneſs of the *Roman Court*, forbad it, as prejudicial to him and his Realm.

The ſame year the Pope ſent to the Biſhops of *England* for a Tallage of ſix [a] thouſand Marks: the Biſhop of *Norwich*, the Popes Prouler in this behalf, writ to the Abbot of St. *Albans* for eighty Marks: the King [b] forbad him to pay, and charged the Biſhop of *Norwich* and other Biſhops not to proceed in that action, as they deſired to keep their Baronies holden of the King. Thus the Church of *England* was miſerably torn and ground between the King and the Pope, as between two [c] Milſtones moving contrary ways: yet the ſame year the Courage of the King relented, and he ſuffered the Church to be ſpoiled

[a] Page 686.

[b] Ibidme.

[c] Page 687.

of

of the ſix thouſand Marks. Then the Pope, more [a] bold than ever before, gave in charge to all the Prelates in *England, That all Beneficed men, if they were reſident, ſhould pay the Pope the third part, if non-reſident half of their Goods*; but the King forbad the payment, and the Clergy rendred many reaſons why it was unreaſonable.

[a] Ibidem 694

Anno 1247. There was holden a [b] Parliament at *London*, wherein were lamentable Complaints of the Popes Extortion, and it was concluded, That Letters ſhould be ſent to the Pope in the name of the whole Kingdom: which was done, and they obtained only this, That when the Pope was to make proviſion here for his Nephews or Cardinals he ſhould ask the King leave.

[b] ib. 698, 699.

The ſame year there came two [c] Engliſh Fryers Minorites with the Popes Bull, and got great Sums of Mony. They demanded of the Dioceſs of *Lincoln* 6000 Marks. The ſame year there was a Parliament,

[c] ibid. p. 700.

and the Clergy granted to the Pope
[a] page 707. [a] 11000 Marks.

[b] ibid. p. 729. The same year the [b] grievances were much encreased; for the Prelates were suspended from Collation of Benefices till the greediness of the *Romans* were satisfied.

Anno 1252 the Bishop of *Lincoln* caused a true account to be made of the Revenues of Strangers in *England*, and it was found to be more
[c] ibid. p. 832. than [c] 70000 Marks.

The Bishop of *Lincoln* his Epistle to the *Pope*. *Anno* 1253. *Robert*, Bishop of *Lincoln*, sent to the Pope this [d] Epistle following; *Let your Wisdom know,*
[d] ibid. p. 843. *that I obey the Apostolick Mandates with a filial affection, devoutly and reverently: And being zealous of my Father's honor, I am contrary and opposite to those things which are contrary to the Mandates Apostolick; for I am bound to both by the Mandate of God. Apostolick Mandates neither are or can be other then the Doctrine of the Apostles and of our Lord Jesus Christ, the Master and Lord of the Apostles; for the Lord Jesus Christ*

saith,

ſaith, He that is not with me is againſt me. *But the Divine Holineſs of the Apoſtolick See neither is or can be againſt him. Therefore the tenor of the aforeſaid Letter is not conſonant to Apoſtolick Holineſs, but a thing much diſſonant and diſagreeing. Firſt, Becauſe from this addition,* non obſtante, *annexed to this and ſuch like Letters, which are diſperſed far and wide, and not induced with any neceſſity of the Law of Nature, which is to be obſerved there flows a whole deluge of inconſtancy, boldneſs, malepertneſs, immodeſty, lying, deceiving, diſtruſting, and all Vices thereupon enſuing, whereof the number is infinite, ſhaking and diſturbing the purity of Chriſtian Religion, and the tranquility of Humane Society. Moreover, after the ſin of* Lucifer, *which ſhall alſo be the ſin of Antichriſt, the child of Perdition, whom the Lord ſhall deſtroy with the breath of his mouth. There is not, nor can be any other kind of ſin ſo adverſe and contrary to the Doctrine of the Apoſtles and Evange-*

lists, and to our Lord Jesus Christ, so hateful, so detestable, and so abominable as to kill and destroy Souls, by defrauding them of the Office and Ministry of the Pastoral Charge. Which sins they are known by most evident testimonies of Holy Scripture to commit, which being placed in the power of Pastoral Charge, do get the wages of the Pastoral Office and Ministry, arising of the Milk and Wooll of the Sheep of Christ, which ought to be quickned and saved, and do not minister such things as are due unto them. For the very not administration of Pastoral Offices is by the testimony of Scripture the killing and destruction of the Sheep.

And to pass over the rest, because it is somewhat long, I will only add his conclusion. *And briefly recounting, I say, the Holiness of the See Apostolick, can only do such things as tend to edification and not to destruction. For this is the fulness of Power, to be able to do all things to edification. But*

these

these things which they call Provisions, are not for edefication, but for most manifest destruction. Therefore the blessed See Apostolick cannot accept of them, because Flesh and Blood, which shall not possess the Kingdom of Heaven, hath revealed them, and not the Father of our Lord Jesus Christ which is in Heaven.

When this Letter came to the Audience of the Pope, he being not able to contain himself, said, [a] *Who is this dotish, surd, absurd old man, that with such rash presumption judgeth our Acts; By St.* Peter *and St.* Paul, *if my good nature did not stay me, I should hurl him into such confusion, that he shall be the Fable of the World, an astonishment, an example, a wonderment. Is not the King of* England *our Vassal, or to say more, our Slave, who is able at our beck to imprison him, and to make him a Slave to Shame and Reproach?* But the Cardinals said unto him, [b] *Our good Lord, it were not expedient that we should decree any hard matter against the*

[a] pag. 844.

The *Pope's* proud Answer with swearing and cursing.

How the Cardinals thought to pacifie the *Pope*, and so took the Bishop of *Lincoln's* part.

the Bishop, for that we may confess the truth, those things which he saith are true. We cannot condemn him, he is a Catholick, yea, and a most holy man; more Religious than we, and more holy than we, more excellent, and of a more excellent life; so that he is supposed, among all the Prelates of the World not to have his better nor his equal. The whole Clergie of France *and* England *knoweth so much. The truth of such an Epistle, which peradventure is already known to many, will be able to move many against us: for he is counted a great Philosopher, perfectly learned in Greek and Latin, a zealous lover of Righteousness, a Reader in Schools of Divinity, a Preacher among the People, a Lover of Chastity, a Persecutor of Symonists.* These things said *Ægidius Hispanus* the Cardinal, and others, whose Consence did touch them, gave councel to the Pope that he should wink and dissemble the matter, lest some tumult should be raised upon this occasion, especially because it

is

is well known that once there ſhall a departure come.

The ſame *Robert* lying upon his death-bed ſighing, ſaid thus, *a Chriſt came into the world to gain Souls; therefore if any man be not afraid to deſtroy Souls, is not he worthily called Antichriſt: the Lord in ſix days made the whole World, but he laboured more than thirty years to repair Man: Is not therefore this Deſtroyer of Souls worthy to be judged an Enemy of God and Antichriſt. The Pope bluſheth not impudently to diſannull the Priviledges of former Popes his Predeceſſors by this barr* Non obſtante, *which is not done without their prejudice and manifeſt injury; for ſo he pulls down that, which ſo great and ſo many Saints have builded. Behold the Contempt of Saints! therefore the Contemner ſhall juſtly be contemned, according to that of* Iſai. Wo to thee which deſpiſeſt, ſhalt thou not be deſpiſed? *Who will obſerve his Priviledges? The Pope* The Popes Reply. *anſwering, doth thus defend his Error:*

a Page 847.

ror: An Equal hath no Authority over an Equal: therefore a Pope cannot bind me being a Pope, &c.

The Answer to the Reply.

And again, *Although many other Apostolick men have afflicted the Church; yet he hath compelled it to be in bondage more grievously than others, and hath multiplied Inconveniences. For the* Caursini *being manifest Usurers, which the holy Fathers and our Doctors have driven out of* France, *this Pope hath raised up and protected in* England, *and if any speak against them, he is tired out with Losses and Labours, witness* Roger B. *of* London. *The world knoweth that Usury is accounted detestable in both Testaments, and is forbidden of God; but now the Merchants of my Lord the Pope do practise Usury openly in* London; *they contrive divers Grievances against Ecclesiastical and Religious persons, forcing poor men to lye, and set their Seals to lying Writings: as for example, I receive by year instead of an hundred Pounds so many Marks, and am forced to make a Writing and*

seal

ſeal it, in which I confeſs my ſelf to have received an hundred pounds, to be paid at the years end. And if peradventure thou wouldſt pay the Popes Uſurer the principal again within a month, or fewer days, he will not receive it, unleſs thou wilt pay the whole hundred pound. Which condition is heavier than any which is required of the Jews: for whenſoever you ſhall bring a Jew his principal, he will take it kindly, with ſo much Gain as is anſwerable to the time, &c.

And again, *We have ſeen one of the Popes Letters, wherein this clauſe was incerted,* That ſuch as made their Teſtament, or carried the Croſs, or yield Aid to the Holy Land, ſhall receive ſo much Pardon for their Sins as they gave Money. *And we know our Lord the Pope wrote unto the Abbot of St.* Albans, *that he ſhould provide for a certain man, called* John de Camezana, *in a competent Beneſice, and ſhortly proviſion was made in a Church*

worth

worth forty Marks by the year; but he not content therewithal complained unto the Pope, who wrot to the same Abbot to provide more bountifully for him; and yet the Pope reserved the Donation of the former Benefice unto himself. And to pass over other things, the Pope granted for secular Favour, that one may obtain a Bishoprick, and not be a Bishop, but an everlasting Elect, which is as much to say, as that he shall receive the Milk and the Wool of the Sheep, and yet not drive away the Wolves.

a Page 848. *Matthew Paris* telleth how this Bishop *Robert Grosthead* hated all kind of Enormities, to wit, all kind of Coveteousness, all Usury, Symony and Rapine, all kind of Riot, Lust, Gluttony and Pride, which so reigned in that Court, that this Judgment was justly given of it:

Ejus avaritiæ totus non sufficit orbis,
Ejus luxuriæ meretrix non sufficit omnis.

And

And (being at the point of death) he endeavoured to [a] profecute how the Court of *Rome* hoping, that Mony would flow like the River *Jordan* into their mouth, gaped wide, that they might get unto themſelves the Goods, both of thoſe that died inteſtate, and alſo thoſe that died teſtate; and how, that they might do it the more licentiouſly, they made the King their Conſort in the Rapines; *Neither ſhall the Church*, ſaith he, *be delivered from this* Ægyptian *Bondage, but in the edge of the bloody Sword: but verily theſe things are light; but ſhortly, that is, within three years there ſhall come more grievous.* In the end of this Prophetical Speech, which he could ſcarcely utter for ſighs, tears and groans burſting out, his Tongue faultred, his Breath failed, and the Organs of Speech decaying, impoſed ſilence.

[a] Ibidem.

Matthew Paris concluding this year 1255. ſaith, *This* [b] *year paſſed away to the Church of* Rome, *and the*

[b] Page 889.

the Papal Court; if one do respect the Devotion of the people, most venemous: For the Devotion which Prelates and people used to have towards our Mother the Church of Rome, *and to our Father and Pastor, to wit, our Lord the Pope, gave up the ghost; for although that Court had many times drawn Blood of Christs faithful people; yet it never wounded them all and every one so deadly as this year and the year following.*

d page 891. *Anno* 1256. *Rustandus*[d] the Popes Nuntio the Kings Proctor, would have the Bishops to set their hands to a Bill, and confess that they had received no small sum of Mony of the *Italian* Merchants, converted to the good of their Churches which all men knew to be manifestly false, whereupon they affirmed, and not-without reason, that to dye in this cause were a more manifest way of Martyrdom, then it was in the case of St. *Thomas* the Martyr.

page 904. The same year certain Abbeys in *England* were bound over for the Pay-

Payment of two thousand Ounces of Gold to the Popes Merchants. I

Anno 1259. *Sewalus* Archbishop of *York*, lying upon his death bed, lifting his Hands and Countenance to Heaven with tears, said thus: *Lord Jesus Christ, of Judges most just, thy infallible Judgment knoweth how manifoldly the Pope, whom thou hast suffered to be set over thy Church to govern it, hath wearied mine Innocency, for this cause; as God knoweth, and the World is not ignorant, that I would not admit to the Government of Churches (which thou hast committed to me though unworthy) such as were altogether unmeet and unknown. Notwithstanding lest the Popes Sentence, although in it self unjust, should be made just by my contempt, I being entangled with such Bands, (that is Papal censure) do humbly desire to be absolved. But I appeal to the Pope himself before the high and incorruptible Judge, and Heaven and Earth shall be my Witnesses, how unjustly he hath assaulted me, and how oft*

[a] Pag. 939.

oft he did ſcandalize and provoke me. Thus in the bitterneſs of his Soul he wrote unto the Pope, provoked by the example of *Robert* of *Lincoln*, humbly entreating him, that he would mitigate the uſual Tyrannies by following the humility of his holy Predeceſſors, and uſed theſe words; [a] *Dixit Dominus Petro, Paſce Oves meas, non tonde, non excoria, non eviſcera, vel devorando conſume*: that is, *The Lord ſaid to* Peter, *Feed my Sheep, he ſaid not unfleece them, nor flea them, nor unbowel them, nor conſume them by devouring.* But the Pope ſcorned theſe Admonitions that were ſo holy.

[a] Ibidem.

In the year 1260. the [b] Barons ſent four Knights to the Pope, to complain of *Aimer* elect of *Winchester* and his Brethren, of their Murthers, Rapines, Injuries and Oppreſſions; and withal commanded ſuch as farmed their Churches of the *Romans* to pay them no Rent; ſo the Land was quiet by the ſpace of three years.

[b] Guliel. Rishanger in continuatione Matth. Paris p. 959.

Anno 1316. *Lewis* [a] *Beaumont* a *French* man, at the inſtance of the Kings of *England* and *France* obtained of the Pope the Biſhoprick of *Durham*, he was ſo unlearned that he could not read the Bulls and Inſtruments of his Conſecration; but coming to the word *Metropoliticæ*, after he had ſtood long puffing and blowing, and could not hit upon it, he ſaid [*Soit pour dit*] i. e. *Let it ſtand for ſpoken*: — and another time coming to this dangerous word *ænigmate*, he ſaid to the by-ſtanders in *French*, [*Per* [b] *Saint* Lowis *il n'eſt pas courtois qui ceſte parolle yci eſcrit*,] that is, *By Saint* Lowis, *he was not a courteous man, that wrot this word here*; but though he had ſmall *Latin*, yet he brought the Pope the more Gold; for he entred Bond to pay him more than he was able to diſcharge in fourteen years.

[a] *Ant. Brit.* p. 240.

[b] Ibidem.

Anno 1343. Pope *Clement* the ſixth, having made twelve Cardinals made [c] Proviſions in *England*

[c] Walſingham in Edw. 3. p. 161.

for two of them, of so many Benefices next vacant, as should amount to two thousand Marks yearly: whereupon the King wrot thus to the Pope; *a We doubt not but it is to publick knowledge, after what manner from the beginning of the Church, when it had the first Birth in our Kingdom of* England, *the ancient Stock of famous memory of our Progenitors Kings of* England, *and of the Nobles and faithful People of the said Kingdom, for the Exercise of Divine Worship built Churches, and endowed them with ample possessions, and fenced them with Priviledges, placing in them fit Ministers, which happily set forward Catholick Faith in Languages, and people subject unto them, by whose Care and Diligence the Vinyard of the Lord of Hosts, was then very fertil in Beauty and Fruit: But, (which is to be lamented) the Plants of that Vinyard are degenerated into wild Shrubs, and the Bears of the Wood root it out, and wild Beasts devour it; while, by Impositi-*

a Ibidem.

K. *Edw.* 3. his Letter to *Clement.* 6.

ons

ons and Provisions of the See Apostolick, which grow more grievous than they were accustomed, the hands of unworthy persons, and especially of strangers seize upon the Lords Inheritance, contrary to the godly Will and Ordination of the Donors, and the Dignities thereof; and fat Benefices are conferred upon persons born out of the Land, many times suspected unto us, which are not resident upon the same Benefices, and know not the Faces of the Sheep committed unto them, nor understood their Language; but, neglecting the Cure of Souls, like hirelings, seek only temporal Gain; and by this means the Worship of Christ is diminished, the Cure of Souls neglected, Hospitality is withdrawn, the Rights of Churches are lost, the Houses of Clerks are ruinated, the Devotion of the people is lessened, Clerks of the Kingdom, men of great Learning and honest Conversation, which might well perform the Charge and Government, and were fit men for our Affairs, and publick Councils, forsake their Study,

because hope of fit Preferment was taken away. Hitherto the Kings Letter. But the Pope took this in great dudgeon, and called the Kings dealing [a] *Rebellion.*

[a] ibid. p. 163.

Anno 1345. The King, directly contrary to the tenor of his former Letters, and the Desire of his Nobles, wrot to the Pope, that his Secretary *Thomas* [b] *Hatfield* might be made Bish. of *Durham*, when against whom some of the Cardinals took exceptions for his Insufficiency, the Pope answered [c] *Si Rex hac vice supplicâsset pro Asino, obtinuisset*: that is, *If the King at this time had made request for his Ass, he should have obtained it.*

[b] Walsingh. in Hypod. Neust. p. 516.

[c] Ibidem.

Anno 1364. being the thirty eight of *Edward* the Third, there was held a Parliament, wherein were made the [d] Statutes of *Provisoes* and *Premunire*, by which the Power of the Court of *Rome* in *England* being bridled, did never prevail after with such Licentiousness and Impunity.

[d] Antiq. Brit. p. 247.

Anno

Anno 1367. Upon a view taken it was found, that ſome had above twenty Churches and Dignities by the Authority of the Pope, and that they were further priviledged to hold ſo many more as they could get, without meaſure or number. [a] Antiq. Brit. p. 349.

Anno 1399. The Archbiſhop of *Canterbury*, *Thomas Arundel*, intreated the King in the Name of the Clergy, that he would take away, by his Regal Authority, the Papal Proviſions, whereby it was come to paſs, that learned men ſtudying in Univerſities, ſeeing the Rewards given to unworthy and ambitious fellows, ſeeking them at *Rome*, did forſake their Studies: So Ignorance expelled Learning. [b] Ibid. p. 273.

About the year 1419. Pope *Martin* the fifth beſtowed in *England* thirteen Biſhopricks by Tranſlations and Proviſions in the ſpace of two years, while *Henry* the Fifth was in the War. [c] Antiq. Brit. p. 278.

Anno 1420. The ſame Pope tranſlated *Richard* of *Lincoln* to *York*;

[a] ibid. p. 279. but [a] the Dean and Chapter standing upon the Laws enacted against Papal Provisions, resisted till the Pope was constrained by new Bulls to bring the said *Richard* back again to *Lincoln*; by which example of the *Yorkshire* men, the Papal Authority in providing Bishopricks (against which, neither the Laws of the Kingdom, nor the Kings Proclamations, nor the Threatnings of the Nobles and Commons prevailed:) was broken and weakned.

[b] ibid. p. 284. *Anno* 1424. *Henry* [b] *Chichly* Archbishop of *Canterbury*, and Cardinal, was made the Popes Legate; but the Kings Attorney appealed from him and the Pope to the next general Council: then the Archbishop made a protestation that he would not exercise it without the Kings Licence.

[c] ibid. p. 300. *Anno* 1497. Pope *Alexander* sent *John de* [c] *Egles* into *England* with large Commission; but it seemeth that there was nothing to be gotten, and therefore he sent his Notary,

Robert

Robert Caſtilenſis, with new Mandates, who required of every Curate an *Engliſh* Noble.

About the year 1499. the Pope tranſlated *Thomas*[a] *Merkes* from the Biſhoprick of *Carliſle* to the imaginary Biſhoprick of *Samos* in *Greece*.

[a] *Godwin* in the Cat. of Bishop.

Anno 1500. Pope *Alexander* kept a year of [b] Jubile promiſing Remiſſion of Sins to all that went to *Rome*, or redeemed the Journey with Money; and at the ſame time, to make them more liberal, he gave out that there ſhould be a great Expedition againſt the *Turks*, and that the Pope would go thither in perſon as the General of the Field. The Popes Proctor in *England* for this purpoſe was *Gaſper* a *Spaniard*, who in few months got great ſums of Money, which, ſo ſoon as the couragious Captain Pope *Alexander* had received, he let the Wars alone and followed his pleaſures. This year of Jubile was indeed to *England* a year of Jubile; for it brought to *Engliſh* men, ſo often

[b] Antiq. Brit. p. 393.

vexed,

vexed, an end of Papal Exactions and Robberies: yet their remained a Tribute of Smoke for him that had fed them so long with Smoke.

In the year 1532. Inquisition was made of Papal Expilations, and it was found, that in the four years last past the *Roman* Court had received for Investitures of Bishops [a] one hundred and sixty thousand pounds.

[a] ibid. p. 326.

In the year 1533. The Pope had of *Cranmer*, for his Bulls concerning his Consecration and his Pall [b] nine hundred Ducats; and the same year his usurped Authority was banished out of *England*. Thus have I set before you some part of the Fruits of Papal Provisions: now I refer it to any indifferent man to ponder how well the World went.

[b] ibid. p. 327.

Now to proceed further in pursuit of the *Roman* Fox, who was visible in *England* soon after the Death of King *Edward*, and invited by the Nation to come in, although it were to devour themselves, not recollecting

recollecting the ancient proverb, *Beware of the Goose when the Fox preacheth*; but ran headlong to their own ruin, both of loss of Soul, Body and Goods. Thus it remained for five year and upwards, until Q. *Elizabeth* of happy memory succeeded, whom *England* may either term a second *Judeth*, or *Deborah*, for restoring the Gospel again within these Realms of *England* and *Ireland*.

CHAP.

CHAP. IV.

Of Queen Elizabeths *Method and Manner at the beginning of her Reformation of the Church of* England, *taken out of the Lord* Cecil's *Memorial*, page 132. Nu. 10.

Anno 1559. This year, upon the *15th.* of *May*, Her Majesty called an Assembly of the Bishops and Clergy of this Realm, to take into serious consideration the Affairs of the Church of *England*, and to expulse all the Schisms and the Superstitious Idolatry of the Church of *Rome*.

There were fourteen *Romish* Fathers who (in this Assembly) endeavoured to oppose our Gratious Queen in the re-establishing of the Church of *England*, lately revived by her Brother King *Edward* of happy memory. Their Names be as follow.

Nich.

Nich. Heath Archbiſhop of *York*,
Bonner Biſhop of *London*,
Thurlby Biſhop of *Ely*,
Watſon Biſhop of *Lincoln*,
White Biſhop of *Wincheſter*,
Bourne Biſhop of *Bath* and *Wells*,
Turbervill Biſhop of *Oxford*,
Bane Biſh. of *Coventry* and *Lichfield*,
Pool Biſhop of *Peterborough*,
Gouldwell Biſhop of *Aſaph*,
Pates Biſhop of *Worceſter*,
Scot Biſhop of *Cheſter*,
Tunſtall Biſhop of *Durham*,
Ogleſthorp Biſhop of *Carliſle*.

In this Aſſembly *Nicholas Heath*, in the name of theſe Biſhops, ſpake as follows:

The Archbiſhop of *York's* Speech for Popery.

MAy it pleaſe your moſt Royal Majeſty, in the behalf of the Catholique Church, here planted within theſe your Graces Dominions, I am entreated by ſeveral of the Reverend Fathers of the Mother Church, the Biſhops of ſeveral Dioceſſes within your Realm, that Your Majeſty would ſeriouſly

ſeriouſly recollect to memory your Gratious Siſters Zeal unto the holy See of St. Peter *at* Rome, *as alſo the Covenants between her and that holy See made ſoon after her Coronation, wherein ſhe promiſed to depreſs Hereſies, and all Heretical Tenents, binding both her Gratious Majeſty her Succeſſors and this Realm, under a perpetual Ignomy and Curſe, if not perfected by them; upon which Conditions that holy See was pleaſed once more to take your Siſter and this Realm into her Boſom, after ſo long a Hereſie increaſing within this Iſle.*

Her Majeſty, upon theſe ſayings of the Archbiſhop, roſe up and made this Anſwer:

The Queens Anſwer to the Archbiſop.

My Lord,

AS Joſhua *declared, ſaying,* I and my Houſe will ſerve the Lord, *ſo be We reſolved and our Realm to ſerve him; for which We have here aſſembled our Clergy, and be reſolved to imitate* Joſia, *who aſſembled the Antients*

Antients of Judea *and* Jeruſalem *purpoſely to make a Covenant with the Lord: thus have We here aſſembled our Parliament together with you of the Clergy for the ſame intent; to contract with God, and not with the Biſhop of* Rome. *Neither lay it in our Siſters powers to bind Us, our Succeſſors, or our Realms, unto that Authority which is uſurpal: Therefore We, with our Predeceſſors, who have (as our Records do juſtifie Us) rejected that uſurped and pretended Power, which for future times will be Preſidents for our Heirs or Succeſſors to imitate and dive into, do abſolutely renounce all Foreign Juriſdiction; as our Crown is no way either ſubject or to be drawn under any Power whatſoever, ſaving under Chriſt the King of Kings, the Biſhop of* Romes *Uſurpation over Monarchy ſhews his Deſire of Primacy over the whole Earth, which to him and his Succeſſors will prove confuſion in the Celeſtial Orb. We therefore ſhall eſteem all thoſe our Subjects, Eccleſiaſtick as Civil,*

Civil, as Enemies to God, and to our Heirs or Succeſſors, who ſhall henceforth own his uſurped or any foreign Power whatſoever.

This Her Majeſties Speech quelled the *Romiſh* Zeal of theſe Popiſh Fathers, and much encouraged the Hearts of thoſe who were affected unto Reformation. The Council taking theſe things into ſerious debates, the Earl of *Suſſex*, that loyal Subject, put Her Majeſty in mind, that when he ſealed up the late Queens Cloſet (upon her Deceaſe) by Order from the Council for her Gratious Majeſties uſe, there were ſeveral bundles of Letters from the Cardinal, as alſo from the Archbiſhop of *York*, and from moſt of the above ſpecified Popiſh Fathers, written unto the Queens Siſter both before and during her Reign.

Sir *Henry Sidney*'s diſcovery to the Queen and her Council.

Rome Projects to make *England* obſervant to her, and to own her pretended Supremacy.

Theſe words of the Earls cauſed Her Majeſty to ſend him to ſearch for them. Which being brought before the Council, much was diſcovered,

covered, how to order affairs, to ſtrengthen the Intereſt of the Biſhop of *Rome*, and that *Romiſh* Religion, in caſe King *Edward* ſhould miſcarry; alſo all the Intregues that were then carried between the Biſhops of *Wincheſter* and *London* from them to *Rome*, and from *Rome* hither, how to lay Plots to cut off the Protector and moſt of the wiſeſt of King *Edwards* Council, hoping thereby to procure the *Romiſh* Religion, and to weaken the Crowns Intereſt. Had theſe projects been but diſcovered during King *Edwards* days, it was thought that it would have hindred Queen *Maries* Reign: for when they were read at Council, thoſe Privy Counſellors who were inſtrumental for her coming to the Crown before the Lady *Jane Grey* were much amazed, having never heard of theſe things till then.

When the Council had met the ſecond time, it being upon *May* 18. and had further taken theſe things into their conſiderations, it was ge-

The Queens Councils Conjectures on these Popish Projects, as also the manner how these 14. Bishops came to be expulsed.

nerally declared, that these Acts of theirs being committed partly in King *Edwards* Reign, and partly in Queen *Maries*, and nothing since laid to their charge, saving their Zeal to the See of *Rome*; that Her Majesties Sisters Pardon, proclaimed by Her Majesty at her Entrance into the Crown, would clear them: yet most wisely the Council advised Her Majesty to offer these the Oath of Allegiance and Supremacy and to declare their Religion in Parliament; which they refusing, were all expulsed, and these placed in their several Dioceses.

The Names of those Bishops who succeeded those who were expulsed.

Thomas Young translated from St *Davids* the 21*th*. of *January*, *anno* 1559. to the Archbishoprick of *York*, and *Heath* degraded.

Upon the 21*th*. of *December Edmond Grindall* was consecrated Bishop of *London*, and *Bonner* degraded.

Upon the said instant were *Richard Cox* consecrated Bishop of *Ely*, and *Edwin Sands* Bishop of *Worcester*,

ceſter, and *Thurlby* with *Pates* degraded.

On the 16*th.* of *February*, *anno* 1560 were *Robert Horne* and *Edmond Scambler* conſecrated, the one Biſhop of *Winchester*, the other Biſhop of *Peterborough*, *White* and *Pool* degraded.

On the 21*th.* of *January*, when *Bonner* Biſhop of *London* was degraded, were alſo *Nicholas Bullingham* and *Richard Davis* conſecrated, the one Biſhop of *Lincoln*, the other Biſhop of *Aſaph*, and *Watſon* and *Gouldwell* degraded.

Upon the 24*th.* of *March*, 1559. the day before our *Lady day*, was *Thomas Bentham* conſecrated Biſhop of *Coventry* and *Lichfield*, and *Bane* degraded.

On the 14*th.* of *July* was *William Ally* conſecrated Biſhop of *Oxford*, and *Turbervill* degraded.

In lieu of *Tunſtall* Biſhop of *Durham* was *Pilkington* conſecrated; in lieu of *Oglethorp* Biſhop of *Carliſle* was *Beſt* conſecrated; and in lieu

of *Scot* Bishop of *Chester* was *Downham* consecrated Bishop thereof.

Her Majesty was pleased to degrade these Bishops, not all at once, in hopes some of them would have recanted, but they being obstinate, Her Majesty thought it not requisite to let those Dioceses be vacant, and wanting of learned Fathers to encrease the Truth of the Holy Scriptures, which had been prejudiced and defiled by her Sisters Reign. *Cuthbert Scot*, one of these degraded Bishops, departing this Realm, went beyond Sea; so also did several of the *Romish* Clergy, who had like to have defiled the Protestants Religion of Her Majesties Realms, here established and reformed by her gratious care and diligence, in consulting with the wise men of the Nation.

Several Clergy men fly beyond Seas.

About this time, according to the Lord *Cecil*'s Memorials, the Popish Emissaries began to dissuade the people in *Ireland* from the Reformation by this following Fraud.

CHAP.

CHAP. V.

The Service of the Church of England *first ſung in* Dublin, *in the* Engliſh *Tongue, in Queen* Elizabeths *days. And how it perplexed the Popiſh Clergie of* Dublin, *and cauſed them to endeavour to hinder the Reformation. Taken out of the Lord* Cecil's *Memorials.*

A pretended Miracle wrought by the Popiſh Clergy.

QUeen *Elizabeth* reſtoring the Reformation, which begun in her Royal Fathers days, and the progreſs which her Brother King *Edward* the ſixth had made therein, ſent over into *Ireland Thomas Fitz Walters* Earl of *Suſſex*, *anno* 1559. Lord Lieutenant of *Ireland*, who landed at *Dalkie* upon the ſixteenth of *Auguſt* the ſame year. At his Reception in the Cathedral of *Chriſtchurch* in *Dublin* Mr. *Nichol. Dardy* ſang the Litany in the

Engliſh tongue: this being the firſt beginning of Reformation in our Queens Reign there, ſince King *Edwards* Reign, all Reformity being expulſed upon that hopeful Princes Death.

This alteration ſtirred up the malignity of ſeveral of the *Romiſh* Clergy then lurking and wandring in that City; ſo that a *Pia Fraus* was contrived, purpoſely to calumniate and villifie Her Majeſties Indeavours for the Reformation of the Proteſtant Church of *England*. There was one *Richard Leigh*, who had been formerly of the Priory of that Cathedral, who at this time undertook to work this intended Fraud, or pretended Miracle: the better to contrive this his purpoſe, he prepared a Sponge, and the night before the *Sunday* following (Her Majeſties Vice Roy, being to come to that Cathedral with his Attendance) this *Romiſh* Impoſtor placed the ſame in a bowl of Blood, to ſoak up the ſame: Early in the morning

A pretended Miracle wrought by the Popiſh Clergy.

Richard

Richard Leigh came, and watching his opportunity brought a stool with him to stand on, and in that Cathedral there being an Image of Marble of Christ standing with a Reed in his Hand, and the Crown of Thorns carved on his Head; he placed the Spunge over the Images head, within a hollow of the Crown; the Spunge being swollen and heavy with the Blood that it soaked, began to yield forth the same, which ran thro' the crevises of the Crown of Thorns, and trickled down the Face of this Image. The people did not perceive the same at the first; but whilst Her Majesties Vice-Roy was at Service, together with the Archbishop of that Diocess, Doctor *Hugh Conwin* by name, and the rest of that Privy Council; this Impostor with his associates cryed one to the other, *Behold, our Saviours Image sweats Blood*; several of the common people (wondring at it) fell down with their Beads in their hands and prayed to the Image!

This Report caused a number of people to gather together to behold this Miracle; this Impostor, all the while saying, *How can he chuse but sweat Blood whilst Heresie is now come into his Church.* The news hereof disturbed the Lord of *Sussex*, the Archbishop, and the rest of Her Majesties Privy Council of that Realm; so that they hastened out of the Quire, fearing some harm; when they came out, they beheld several people upon their knees, thumping of their Breasts, crying out, *Mea culpa, mea maxima culpa: Christopher Sedgrave* one of the Aldermen and Mayor of that City, although he had been at *English* Service, drew forth his Beads and prayed with others before this Image. *Hugh* Archbishop of *Dublin*, being displeased at this change, caused a Form to be brought out of the Choir, and then bad the Sexton of that Cathedral to stand thereon, and search and wash the Image, to see if it would bleed afresh;

freſh; the Sexton ſtanding upon the Form, and perceiving the Spunge within the hollow of the Images head, cried out, *Here's the Cheat*; which being brought down, was ſhewn unto the Idolizers, who were much aſhamed, and ſome of them curſed Father *Leigh* and three or four others, who had been the Contrivers of this Cheat. The Puniſhment that the Archbiſhop inflicted on theſe Impoſtors was, to ſtand upon a Table with their Legs and Hands tied for three *Sundays*, with the Crime written upon Paper and pinned to their breaſts. Afterwards they were impriſoned, and ſo baniſhed that Realm.

The Impoſtor and his Connivers puniſhed.

The *Sunday* following *Hugh* Archbiſhop of *Dublin* preached before Her Majeſties Lieutenant and that Council, and before theſe Impoſtors, who were placed on a Table before the Pulpit; chuſing this Text, *And therefore God ſhall ſend them ſtrong Deluſions, that they ſhould believe Lies. 2 Theſſalon.* 2. 11. This Text falling

falling out so pat, and these Impostors standing in the view of all the Spectators, converted and reformed above an hundred persons of that City, who vowed they would never hear Mass any more.

The Archbishop of *Dublin* wrote this Relation, and to this effect, to his Brother Archbishop of *Canterbury*, *Matthew Parker*, who was at this time very joyful at the Receipt hereof, by reason that the Clergy were at this present debating whether the Images should stand in the Churches or no, the Queen her self being then indifferent whether to have Images or to destroy them. This Letter being shewed unto Her Majesty, wrought on her to consent for throwing of Images out of the Churches, together with those Texts of Scripture as the Archbishop of *Canterbury* and other Divines gave her for the demolishing of them.

The Impostor and his Confederates punished.

Images expulsed the Churches in *England*.

Upon the tenth of *September*, anno 1559. *Hugh* Archbishop of *Dublin* caused this Image to be taken down, although

although he had caused the same to be set up at his coming into that See, being formerly pull'd down by his Predecessor *George Brown*, in the Reign of King *Edward*, which the said *Hugh* specifies in his Letter to the Archbishop of *Canterbury*.

We shall here set before you the Opinion of the most Reverend Father in God *George Abbot* Archbishop of *Canterbury*, as it was copyed out of a Manuscript belonging unto *James Usher* sometime Archbishop of *Ardmagh* and Primate of all *Ireland*.

How *Rome* hindred both Episcopacy and Protestants beyond Seas from uniting in general.

Perusing of some Papers of our Predecessor *Matthew Parker*, we find that *John Calvin* and others of the Protestant Churches of *Germany* and elsewhere would have had Episcopacy if permitted; but could not upon several accounts, partly fearing the other Princes of the *Roman* Catholick Faith would have joyned with the Emperor and the rest of the Popish Bishops to have depressed the same, partly being newly

newly reformed, and not ſettled, they had not ſufficient Wealth for to ſupport Epiſcopacy, by reaſon of their daily Perſecutions. Another and a main cauſe was they would not have any Popiſh Hands laid over their Clergy, and whereas *John Calvin* had ſent a Letter in King *Edward* the Sixths Reign, to have conferred with the Clergy of *England* about ſomething to this effect, theſe two Biſhops, *Gardiner* and *Bonner*, intercepted the ſame, by which Mr. *John Calvins* Offertures periſhed, and he received an Anſwer as if it had been from the reformed Divines of thoſe times, wherein they check'd him, and ſlighted his Propoſals; from which time *John Calvin* and the Church of *England* were at variance in ſeveral Points, which otherwiſe, through Gods Mercies, had been qualified, if thoſe Papers of his Propoſals had been diſcovered unto the Queens Majeſty during *John Calvins* Life; but being not diſcovered until or about the

the ſixth year of Her Majeſties Reign, Her Majeſty much lamented that they were not found ſooner, which ſhe expreſſed before her Council at the ſame time, in the preſence of two of Her Majeſties great Friends, Sir *Henry Sidney* and Sir *William Cecil* Lord *Burghley*.

How *Rome* was inſtrumental to put variance between Proteſtants in Q. *Elizabeths* days.

This Love and Amity amongſt Proteſtants in general (although different in ſeveral Ceremonies and Points of Doctrine, yet agreeing in the main, and proteſting againſt *Rome*, her Idolatry and pretended Supremacy) cauſed *Rome* to beſtir her ſelf, to make great breaches betwen them and the Church of *England* in this manner: The Popiſh Emiſſaries (diſguiſed) beholding ſeveral of theſe poor Creatures to have fled into *England*, and perceiving them to be compliable to the Doctrine and Tenents of our Church of *England*, ſome of them pretended to be of themſelves, purpoſely to diſſuade them from our Epiſcopacy of *England*, infuſing into

to

to them that Episcopacy was too much bending to Popery: so thus they detained several from coming to our Service and Sacraments.

Proof how *Romes* Emissaries put variance between Protestants lately in *Dublin*.

Now truly this Grave Fathers Memorial may not only be probable, but of late it is verified, by this account. We have seen how the *French Hugonites* have been persecuted by their Prince, through the means of the Jesuits, and how gracious our Prince, King *Charles* the Second (whom God preserve) hath been unto them, they flying into his Dominions of *England* and *Ireland* for shelter and safeguard: Also since their coming into *Ireland*, how compliable they be to the Church of *England* since they have hitherto arrived, not one of them going to a Meeting-house, or in the least dissenting from the *French* Church here established according to the Church of *England*: yet for all this, to hinder the Protestants Charity towards these poor people, *Rome* and her Emissaries aspersed a-

broad that they were Papists. This for a truth several of our City of *Dublin* can testifie, who be still living, and have been the Collectors for the Gathering of this charitable Act.

Anno 1560. This year *John Calvin* wrote to his Grace *Matthew Parker* a Letter, rejoycing in the happiness of *England*, and that God had raised so gratious a Queen to be instrumental in propagating the true Faith of *Jesus Christ*, by restoring the Gospel and expulsing Idolatry, together with the Bishop of *Romes* usurped Powers. In this Epistle Mr. *Calvin* offers to unite Protestants together; and for the better Concordance, intreated the Archbishop to prevail with Her Majesty, to summons a General Assembly of all Protestant Clergy-men wheresoever dispersed, and that a set Form and Method might be, not only within her Dominions, but also abroad.

John Calvin's Compliment to Archbishop *Parker.*

His propoſals for unity among Protestants.

The Archbishop acquainting Her Ma-

Majesties Council with these Propo-
sals, the Council took it into con-
sideration, and so desired the Arch-
bishop to thank Mr. *Calvin*, and to
let them know his Propoſals were
fair, yet withal to ſignifie, that the
Church of *England* would ſtill retain
her Epiſcopacy, not as from *Grego-
ry*, who ſent over *Auſtin*, but from
Joſeph of *Aremathea*, as appears by
Gildas, printed *anno* 1525. in the
Reign of King *Henry*, Her Maje-
ſties Father, and ſo far concording
with *Lutherius*, ſometime Biſhop of
Rome, who acknowledged *Lucius*
the King of *Britain* Chriſts Vicar
within his own Dominions, all be-
ing before *Rome* uſurped over Prin-
ces: yet alſo renouncing the *Romiſh*
manner, way and Ceremonies of
that ſort of Epiſcopacy, which were
either contrary to Gods Glory, or
the Monarchy of the Nation.

Calvins death. The Archbiſhop had hardly con-
ſidered well upon theſe things when
(unfortunately) news arrived at
Court, that *John Calvin* was dead.

Yet

Yet these things being spread abroad beyond Seas; *Pius* the 4th. Bishop of *Rome*, with the Advice of his Cardinals, granted Indulgences unto several Orders of *Rome*, for to set up new Tenents and Principles of Religion, and to be seemingly against the Church of *Rome*, purposely to confound the Protestant Religion, and to hinder (for the future) all General Assemblies, lest there should be a general Union and Concordancy amongst Protestants whersoever dispersed. At these Indulgences several of the banished Clergy (newly departed hence) snapped at these Offertures, and participated with the foreign Clergy, who were set on this account to distract the common peoples Capacities, who had renounced the *Romish* Doctrines and usurped Powers, amongst whom were Doctor *Thomas Lacy*, *Thomas Tunstall* a *Franciscan* Fryer, and Cousin German unto the degraded Bishop of *Durham*, *James Stot* Cousin to the degraded Bishop

Pius 4. his device for Separation in the Church of *England*.

of *Chester*, *Faithful Comin* a *Dominican* Fryer, who escaped hanging for his Impostures *anno* 1566. *William Blagrave* of the same Order, who was hanged at *York anno* 1566. he being suspected to be an Impostor was seized on, and divers treasonable Papers were found in his Closet, he was hanged on the tenth of *May*, and going up the Ladder, laughed in the Archbishops Face, saying, That those Converts whom he had drawn unto him, would hate the Churches Liturgy as much as his Grace doth *Rome*. The Archbishop desiring of *William Blagrave* to tell the Names of those whom he had deluded. He made answer, *Excuse me, Sir, for I hope they will be ashamed of their folly, and turn to their Mother Principles back again, and not to Heresie.*

The Execution of *William Blagrave* at *York*, 1566. and his discourse with that Archbishop

We shall now return to the forenamed Bishops, whom we have already mentioned, that had been expulsed by Her Majesty, for not conforming to the Church of *England*.

CHAP. VI.

Of a Message sent to the Queen, signed by several of the Romish *Bishops that were expulsed; the Queens Answer, and how she disposed of these expulsed Bishops.*

AFter this Change amongst the Clergy, the Church of *Rome* and her Emissaries begun to exclaim against Her Majesty and her Counsellors. This Acclamation was so great, that it encouraged several of these expulsed Bishops to set their Hands unto this Message which was brought before the Queen and her Council.

Most Royal Queen,

WE entreat your Gratious Majesty to listen unto us of the Catholique Clergy within your Realm, as well as unto others, lest that your Gratious Majesty and Subjects be led

aſtray, through the Inventions of thoſe evil Counſellors who are perſuading your Ladyſhip to embrace Schiſms, and Hereſies in lieu of the ancient Catholique Faith, which hath been long ſince planted within this Realm, by the motherly care of the Church of Rome, *which your Anceſtors duely and reverently obſerved and confeſſed, until by Heretical and Schiſmatical Adviſers your Father was withdrawn, and after him your Brother Prince* Edward; *after whoſe deceaſe your virtuous Siſter Queen* Mary, *of happy memory, ſucceeded, who being troubled in Conſcience with what her Fathers and her Brothers Adviſers had cauſed them to do moſt piouſly reſtored the Catholick Faith, by eſtabliſhing the ſame again, in this Realm; as alſo by extinguiſhing the Schiſms and Hereſies which at that time began to flame over her Teritories, for which God poured out his Wrath upon moſt of the Malefactors and the miſleaders of the Nation. We further entreat your Ladyſhip, to conſider the Supremacy of the*

Church

Church of Rome; *and Hiſtories yet make mention that* Athanaſius *was expulſed by her and her Council in* Liberius *his time; the Emperor alſo ſpeaking againſt him for withſtanding the Head of the Church. Theſe antients things we lay before Your Majeſty, hoping God will turn your heart, and in fine make your Majeſties evil Adviſers aſhamed, and to repent their Hereſies.*

God preſerve Your Majeſty, which be the Prayers of

Decemb. 4. *anno* 1560.

Nicholas Heath,
Edmond Bonner,
Gilbert Bourne,
Jam. Turbervill,
David Pool.

This impertinent Scrible enraged Her Majeſty and ſeveral of the Council againſt the *Romiſh* Biſhops; yet Her Majeſty thought fit to return them this Anſwer before ſhe roſe from the Council.

E. R.

Sirs,

The Queens Answer to their Demands.

AT your Entreaty for Us to listen unto you We wave it, yet do return you this our Answer: Our Realms and Subjects have been long Wanderers, walking astray, whilst they were under the Tuition of Romish Pastors, who advised them to own a Wolf for their Head in lieu of a careful Shepherd, whose Inventions, Hereses and Schisms be so numerous, that the Flock of Christ have fed on poysonous shrubs for want of wholsome Pastures. And whereas you hit Us and our Subjects in the teeth, that the Romish Church first planted the Catholique Faith within our Realms, the Records and Chronicles of our Realm testifie the contrary, and your own Romish Idolatry makes you Lyers; witness that antient Monument of Gildas, unto which both foreign and domestick have gon in Pilgrimage there to offer. This Author testifies Joseph of Aremathea to be the first

Preacher

Preacher of the Word of God within our Realms long after that, when Auſtin *came from* Rome, *had our Realm had Biſhops and Prieſts therein; as is well known to the wiſe and learned of our Realm, by woful experience, how your Church entred therein by Blood, they being Martyrs for Chriſt, and put to death becauſe they denied* Romes *uſurped Authority. As for our Father being withdrawn from the Supremacy of* Rome *by Schiſmatical and Heretical Counſels and Adviſers; who, We pray, adviſed him more, or flattered him, than you, good Mr.* Heath, *when you were Biſhop of* Rocheſter? *than you, Mr.* Bonner, *when you were Archdeacon; and you, Mr.* Turbervill? *Nay further, who was more an Adviſer of our Father than your great Saint* Stephen Gardiner, *when he lived? Are not ye then thoſe Schiſmaticks and Hereticks? if ſo, ſuſpend your evil Cenſures. Recollect, was it our Siſters Conſcience made her ſo averſe to our Fathers and Brothers Acts, as to undo*

what they had perfected, or were it you and such like Advisers that dissuaded her, and stirred her up against Us, and others of the Subjects? And whereas you would frighten Us, how Emperors, Kings and Princes have owned the Bishop of Romes Authority; it was contrary in the beginning: for our Saviour Christ paid his Tribute unto Cæsar as the chief Superiour, which shews your Romish Supremacy is usurpal, as touching the Excommunication of St. Athanasius by Liberius and that Council, and how the Emperor consented thereunto. Consider the Heresies that at that time had crept into the Church of Rome, and how couragiously Athanasius withstood them, and how he got the Victory. Do ye not acknowledg his Creed to this day? dare any of ye say he is a Schismatick? surely ye be not so audacious: therefore, as ye acknowledg his Creed, it shews he was no Schismatick. If Athanasius withstood Room for her then Heresies, then others may safely separate themselves

from

from your Church, and not be Schismaticks, We (for the future) give you warning, that we hear no more of this kind, leſt you provoke Us to execute thoſe Penalties enacted for the puniſhing of our Reſiſters, which out of our Clemency we have forborn.

From *Greenwich* *December* the 6. *anno ſecundo Reg.*

Several of the Privy Council were earneſt with Her Majeſty for to puniſh thoſe *Romiſh* Biſhops for this Inſolency, and eſpecially *Edmond Bonner*, for his Inveteracy againſt the Proteſtants in Her Majeſties Siſters days: but the Queens Clemency was ſuch, that ſhe replyed, *Let Us not follow our Siſters Example, but rather ſhew that our Reformation tendeth to Peace, and not to Cruelty.*

The Queens Clemency to theſe Biſhops, though moved to puniſhment.

The Council hearing this Her Majeſties Reply, yet adviſed her to ſecure theſe Biſhops from ſowing future

future Seditions or Factions amongſt the people, by reaſon divers flocked after them, and viſited them. To this Advice Her Majeſty gave ear, hereupon ſhe thus diſpoſed of theſe Biſhops:

How Q. *Eliz.* diſpoſed of the expulſed *Romiſh* Biſhops.

Nicholas Heath, by reaſon of his former Declaration both to the Parliament and Council, of the Queens true Succeſſion after her Siſters death, as he was then Lord Chancellor of the Kingdom, he was honourably diſpoſed of; for he was permitted to live peaceably on the Lands which he had purchaſed during King *Edwards* and Queen *Maries* Reigns, he giving Security not to interrupt the Laws of Church or State, or meddle with the Affairs of the Realm.

Edmond Bonner was remitted, notwithſtanding he had been our Gratious Queens great Enemy during her Siſters Reign, he had liberty to go abroad, but durſt not venture; for the people retained in their hearts his Bloody Acts in Queen

Queen *Maries* Reign, eſpecially the Children and Relations of thoſe Martyrs who then ſuffered.

Cuthbert Tunſtall was committed into the cuſtody of the moſt Reverend Father in God *Matthew Parker* Archbiſhop of *Canterbury*, where he lived contentedly at *Lambeth*, and it was thought (only that his Biſhoprick being diſpoſed of to another, and that he thought it a diſgrace) he would have turned; for His Grace aſſured the Queen that he complied during his life in ſeveral points with the Reformation. He lived to the years of eighty five, and ſo dyed.

Owen Oglethorp Biſhop of *Carliſle* had (for ſeveral cauſes beſt known to Her Majeſty) free liberty; yet this liberty was ſhort, for he dyed within ſome months after he was expulſed.

John White Biſhop of *Wincheſter*, although he had his liberty to walk abroad, would not be quiet, but muſt needs preach Sedition, and that in his

his *Romiſh* Pontifical Veſtments, for which he was committed to Priſon, but upon the acknowledgment of his miſdemeanors he was ſet free.

Thomas Watſon Biſhop of *Lincoln* ſometime lived with the Biſhop of *Rocheſter*, and other times with the Biſhop of *Ely*: but it chanced that there came over ſeveral *Romiſh* Emiſſaries into the Realm, with whom he became too converſant, for which he was kept cloſe Priſoner. He lived twenty four years after his Expulſion.

Thomas Thurlby Biſhop of *Ely* had his liberty, till he began to preach againſt the Reformation; but being pardoned, he afterwards lived with the Archbiſhop at *Lambeth*.

Gilbert Bourne Biſhop of *Bath* was committed to the care of Mr. *Carew* the Dean of *Exeter*.

James Turbervill Biſhop of *Oxford* lived a private life.

David Pool Biſhop of *Peterborough* was permitted to live at his own houſe, where he died.

The

The Biſhop of *Lichfield* lived with the Biſhop of *London*.

Cuthbert Scot Biſhop of *Cheſter*, *Richard Pates* Biſhop of *Worceſter*, and *Thomas Gouldwell* Biſhop of St. *Aſaph*, all three ſtole away, and went beyond Seas, unknown to Her Majeſty.

CHAP.

CHAP. VII.

Matthew *Archbiſhop of* Canterbury *his Letter in anſwer to the expulſed Biſhops touching the Biſhop of* Romes *Tribunal*, &c.

ANno 1560. This year *Matthew Parker* having received from the expulſed Archbiſhop of *York*, and the reſt of the *Romiſh* Biſhops, a Letter terrifying of the reformed Biſhops and Clergy of the Church of *England*, with Curſes and other Threatnings for not acknowledging the Papal Tribunal; this worthy Father, conſulting with Her Majeſty and the Council, ſhewed the ſame, with this following Anſwer prepared upon the receipt thereof, which extreamly pleaſed Her Majeſty and the reformed Party of her Council. After which Her Majeſty purged her Council from all ſuſpect-

ed

ed persons bending towards the Bishop of *Rome*, or his Usurpations.

"IT is the Pride, Covetousness and "Usurpation of the Bishop of "*Rome*, & of his Predecessors, which "hath made the Princes of the "Earth to defend their Territories "and their Priviledges from that "wicked *Babylon* and her Bishop; "and whereas you and the rest of "the late expulsed Bishops have "scandalized our Reformed Clergy "within these her Majesties Realms, "that we yield no Subjection unto "Christ and his Apostles, we yield "more than ye Fathers of the *Romish* "tribe do; for we honor and adore "Christ as the true Son of God, "equall with his Father as well in "Authority as in Majesty, and do "make him no Foreigner to the "Realm, as you Members and Cler-"gy of the Church of *Rome* do; "but we profess him to be our on-"ly Maker and Redeemer, and "Ruler

The Archbishops Letter to the Popish Bishops.

"Ruler of his Church, not only in "this Realm, but also in all Nati- "ons, unto whom Princes and "Preachers are but Servants; the "Preachers to propose, the Princes "to execute Christs Will and Com- "mandments, whom you, and all "that desire to be saved, must "believe and obey, against all "Councils and Tribunals who do "dissent from his Word, whether "Regal or Papal.

"The Apostles we reverence and "obey, as the Messengers from "Christ, and do receive their Wri- "tings with exacter Obedience than "Romanists do; for we will not "permit, as *Rome* and her Clergy "do, any to dispence against the "Scriptures. We will never say with "*Pighius*; *The Apostles wrote cer-* "*tain things, not that their Writings* "*should be above our Faith and Re-* "*ligion, but rather under.*

Pig. Hierar. lib. 1. cap. 2.

"We confess the Apostles were "men allowed of God, to whom "the Gospel should be committed; "and

"and therefore we receive the "Word from them, not as the word "of Man, but as it is truly the "Word of God; assuring our selves, "it is Gods Power to save all who "believe. Thus doth our Reformation detest your *Romish* Errors "and heinous Presumptions, which "makes your *Romish* Writers and "Popes to add, alter & diminish, nay, "also to dispence with the Words "that Christ himself spake, as well "as the Writings of the Apostles."

Cyprian ad Quirinum.

"We shall and do own such "Councils as the Church of Christ "was wont to call by the help of "her religious Princes, and do and "shall own brotherly Concord and "Communion, so long as they "make no breach in Faith, or Christian Charity; but as touching "Subjection and Servitude, take ye "heed lest ye commit Treason a-"gainst the Laws of Her Majesties "Realms, for we ow them none. "The blessed Angels profess them-"selves to be Fellow servants with

Revelat. 22.

of the Saints upon Earth: what are ye or your Bishop of *Rome* then, whom with your Tribunals and Jurisdictions, would be Rulers and Lords over the Inheritance of Christ.

Reverend Sirs, consider how St. *Peter* claimed no Subjection, which St. *Cyprian* by these his words thus translated, saith; Peter *whom the Lord made first choice of, and on whom he built his Church,* Cyprian ad Quirinum. *when St. Paul after strove with him (for Circumcision) did not take upon him, nor challenge any thing insolently or arrogantly, neither advanced he himself as Chief, or like one unto whom Emperors, Kings or Princes should be subject.*

Because ye be so earnest with the Reformed Church of these Her Majesties Dominions, for Subjection to Foreign Tribunals, to confute you and your Errors, may behold and see how the Church of *England* reformed by our late King *Edward*

"and his Clergy, and now by Her "Majesty and hers reviving the "same, have but imitated and fol- "lowed the examples of the antient "and worthy Fathers.

"Pray Sirs, resolve us, what Tri- "bunals did Saint *Cyprian* and the "eighty Bishops of *Carthage* ac- "knowledg, when he said, *Christus* "*unus & solus habet potestatem de* "*actu nostro judicandi*: and again, "*Episcopus ab alio judicari non potest*: "and again he likewise saith, *Ex-* "*pectemus universi judicium Christi*.

St. *Cyprian*'s Sentences in the Council of *Carthage*.

"We further entreat you, before "ye censure our Reformation, and "Her Majesty, to collect what "Tribunals abroad did *Polycrates*, "and the Bishops of *Asia* with him, "acknowledg, when he replied to "the Bishop of *Rome*, then threat- "ning to excommunicate him and "the rest of his Bishopric, *Non tur-* "*babor iis quæ terrendi gratia objí-* "*ciuntur*.

"What Tribunals did Saint *Au-* "*gustine* and the two hundred and

Auguſt. Concil. African. cap. 29, et 105.

"Sixteen Biſhops acknowledg, when "they decreed that none appealing "over Seas (to Tribunals abroad) "ſhould be received to the Commu- "nion within *Africa*: and when they "repelled the Biſh. of *Rome*, labour- "ing to pleaſe his Legats *à Latere*, "within their Province, and willed "him not to bring *Fumoſum ſeculi & Typhum*, that ſmoky Pride of the "World into the Church of Chriſt?

"Thus far have we imitated theſe "Fathers by our Reformation, and "denying of unlawful Demands, "which be proud and uſurpal of the "Biſhops of *Rome* to demand from "us of the Clergy within theſe Her "Majeſties Dominions: nay, not "only them, but our Predeceſſors "the *Britiſh* Biſhops of old within "this Realm; for what Tribunals "did they ever own, when *Auguſtine* "came hither from *Rome*, when "they replied, they owed him none, "and would not be ſubject.

"I and the reſt of our Brethren "the Biſhops and Clergy of the "Realm

"Realm ſuppoſed ye to be our Bre-
"thren in Chriſt; but we be ſorry
"that ye through your perverſneſs
"have ſeparated your ſelves not
"only from us, but from theſe an-
"tient Fathers, and their Opinions;
"and that ye permit one man to
"have all the Members of your Sa-
"viour Chriſt Jeſus under his Sub-
"jection: this your wilful Opinion
"is not the way to reduce Kings,
"Princes and their Subjects to truth,
"but rather to blindfold them and
"the whole Church, and ſo lead
"them into utter darkneſs: for as
"*Gregory* ſaith, *Eccleſia univerſa cor-*
"*ruit, ſinxus univerſus cadit.* Gregor. lib. 6. Epiſt. 24.

"What was it occaſioned the *Ro-*
"*miſh* Writers to write againſt the
"Biſh. of *Rome*? what was it cauſed
"*Luther*, *Calvin*, and other Orthodox
"Clergy-men to renounce *Rome* and
"her Church, but this thing called
"the Biſhop of *Romes* Tribunal?
"Several learned men, from the
"firſt time that the Biſhops of *Rome*
"begun to demand Tribute, and to

"ſet up a Tribunal, have written "that that very thing cauſed thoſe "Biſhops to forget their Maker, and "alſo their Redeemer: yet by theſe "your demands of us to own *Rome* "and her Tribunal, you forget your "Duties to God, with your Father "the Biſhop of *Rome*; for his u-"ſurping of a Tribunal to make all "Nations ſubject to his beck, hath "cauſed him and his Succeſſors ever "ſince to forget the living God.

"Ye his Followers and Acknow-"ledgers partake of this ſin alſo, "and have occaſioned the Biſhops "of *Rome* to fall into theſe Errors: "for ye have made it Sacriledge to "diſpute of his Fact, Hereſie to "doubt of his Power, Paganiſm to "diſobey him, and Blaſphemy a-"gainſt the holy Ghoſt to act or "ſpeak againſt his Decrees: nay, "that which is moſt horrible, ye "have made it Preſumption in "any man not to go to the Devil "after him without any grudging: "which is ſo ſhameful and ſo ſinful

"a Subjection, that *Lucifer* himſelf "never demanded the like from his "ſlaves in Hell.

"Conſider therefore of theſe "things, and it ſhall be the conti-"nual Prayers of our reformed "Church, to convert ye all to the "Truth of Gods Word, to Obedi-"ence to your Sovereign Lady *E-*"*lizabeth* our Queen, which in ſo "doing ye glorifie Chriſt and the "Eternal God which is in Heaven, "and is ſolely the chief and abſolute "Ruler of Princes.

Your Faithful Brother
in Chriſt,
Matthew Cantuarien.

March 26,
1560.

CHAP.

CHAP. VIII.

The Foundation of St. Anns Guild in Dublin; with the Cheats of that Fraternity found out.

KIng *Henry* the Sixth granted a Patent for the Fraternity of St. *Anns* Guild, bearing date the fixteenth of *December*, in the Ninth Year of his Reign.

This Fraternity continued, notwithstanding the dissolution of Abbeys, Priories, and other Religious Houses, in King *Henry* the Eighths Reign, consisting of a Body corporate, and a Master, in the Reign of Queen *Elizabeth*, not being questioned until, or about, the year of our Lord 1634.

Upon the sixteenth of *February* 1634. *Thomas Lee*, Preacher of the Gospel of Jesus Christ, and Vicar of both Cathedrals in *Dublin*, brought

John

John Edmonds an Attourney in *Dublin* unto *Dancelot*, Archbishop of the same, who delivered unto him the said Archbishop a bundle of Papers, and an old Rent-Roll Book concerning the Guild of St. *Ann*, by St. *Audoens* Church in *Dublin*; amongst which Papers was a Parchment Bull bearing date the third year of Pope *Pius Quintus*, which Bull *Thomas Lee* translated as followeth.

Pius Quintus, *Servant of the Servants of God*, &c.

To all our beloved Brethren and Sons of the Catholique Mother Church of *Rome*, now dwelling or inhabiting within the Dominions of *England* & *Ireland*, greeting.

Pius Quintus his project to retain Ecclesiastick Lands in Papists hands, in hopes of a Popish Restoration.

WE Will and Command yee the Trustees, Masters, Overseers, and Brethren of our Hospitals, Guilds, and

and other of our Religious Convents within those Dominions of England *and* Ireland, *for to sell, let, and to make sale of all our sacred Lands, Tenements, and Hereditaments, of this kind or nature unto none, saving unto those of the true Antient and Apostolick Faith, viz. of the Mother Church of the blessed Apostle of* St. Peter *of the See of* Rome, *now under our Jurisdiction, and owing ours and our Successors Supremacy. Further, We Will and Command ye to observe this our Mandate, especially that those said Lands, Tenements, and Hereditaments might be, and remain in the custody of Catholicks, and not of Heretick, in case of our happy Restauration unto all our Ecclesiastical Livings and Priviledges due unto the holy See of* St. Peters *of* Rome. *We further taking into our sacred Consideration, the compulsions and slaveries of Catholicks living under Heretical Powers, paying Taxes, Tythes, and Pence unto Heretical Clergies, contrary*

trary to our Will and Commands. We therefore absolve ye, until ye by the Prayers, Tears and Assistance of the Mother Church be redeemed and freed. Provided that these our Mandates be fulfilled always by ye and your posterities, viz. To pay unto all such Archbishops, Bishops, Abbots, Priors, Deans, or other sacred Orders, shewing Commission from Us, or from our Vicars, such Tythes, Sums, and Perquisets that ye can spare, and is conscionable, as testimonies of your due reverence unto Us, and the holy Mother Church of St. Peters at Rome. Also to have a Parish Priest in every Parish, he to be of the Catholick Faith, and to pay unto them their just Tythes and Perquisits, as formerly: So ye observing these our Mandates and Precepts, We sprinkle Our Benediction on ye and your Children, with the blessing of the Holy Undevided Trinity of the Blessed Virgin Mary, the Mother of God, of the Heavenly Host of Archangels, Angels,

Angels, Patriarchs, Prophets, Apoſtles, Saints, and Holy Martyrs. Amen.

From St. *Peters* at *Rome* 4th. Ide May, anno ter. Pontific. *Pius Quintus.*

The Lord of Strafford nominates Commiſſioners to inſpect S. Anns Guild.

The Archbiſhop delivering up theſe Papers unto *Thomas*, Lord Viſcount *Wentworth*, then Lord Deputy of this Kingdom, his Lordſhip iſſued out a Commiſſion under the Great Seal, nominating *John*, Lord Biſhop of *Derry*, Sir *James Ware* Knight, *John Atherton* Doctor in Divinity, and *Richard Fitzgerald* Eſq; for to inſpect into the Records touching the ſaid Guild, the Commiſſion beareth date the eleventh of *February undecimo anno Caroli Regis, &c.*

March 3. 1636. *John Edmonds* declared before the Archbiſhop of *Dublin*, *John*, Biſhop of *Derry*, and Sir *James Ware*, Knight, That theſe Pa-

Papers were found amongſt ſeveral Papers ſometimes belonging unto *Richard* and *Chriſtopher Fagan*, who had been formerly Alderman and Mayor of the City of *Dublin*; who held part of the Houſes and Lands of St. *Anns* Guild.

Search being made upon this Commiſſion, by the Commiſſioners therein named, they returned a large diſcovery of divers Houſes within the City of *Dublin*, alſo without the Walls thereof. And likewiſe ſeveral Towns and Farms in the Counties of *Dublin* and *Meath*. Which return bears date upon the 20th of *June* 1637. ſeveral parcells ſince were diſcovered, but all lay dormant ſince the recal of *Thomas Wentworth* Earl of *Strafford* from the Government of *Ireland*. Several Towns and Farms etc. diſcovered.

Theſe four things following haſtned this Loyal Peers Death, *viz.* His Reforming of *Ireland* unto our Engliſh Station; The procuring of Subſidies by a Parliament held at *Dublin* during his Government;

The

The setting up the Star-Chamber; and his eagerness in searching into this Guild. All combined and contrived chiefly by the Roman Catholicks party of this Kingdom, who were glad to get some Persons of Quality for to be their Leaders, whom this Peer had chastised during his Government in this Kingdom.

Three Aldermen, *viz.* (*Carrall*, *James*, and *Malone*) of *Dublin*, Brethren & Tenants of the said Guild, were great Enemies unto this Noble Peer.

The Names of the Brethren and Tenants of this Guild when the Commission was granted as afore said, *viz.*

A Catalogue of those who held Lands and Houses from this Guild.

Sir *Richard Brown*, Knight.
Patrick Brown.
Planket, Alderman.
Thomas Ball.
Edward Fyan.
Clement Ash.
Christ. White, Alderman.

Patrick

Patrick Bath.
John Harrison.
Robert Caddell.
John Brice.
Lymrick Nottingham, Esq;
George Forster.
Sir *Phil. Perceival*, Knight.
John Ball.
John the Son of Alderman *Kenedy.*
Clement Usher.
William Purcell.
Robert Malone.

Walter Kenedy, Alderman.
Dame *Fitz-Williams*, Widow,
Andrew Clerk, Alderman.
Sir *Robert Dixon*, Knight.
William Malone, Alderman.
Nich. Stephens, Alderman.
Edward James, Alderman.
James Mey.
Christopher Hancock.

Elliner Terrel, now with Alderman *Pallace.*
Robert Usher of *Cromlin.*
William Nangle, Baron of the *Navan* in *Com. Mid.*
Christ. Barnewell.

All

All were ſpecified in the ſaid return and anſwer unto the above Commiſſion of Inſpection; ſeveral others hold parcels of the above Guild not yet diſcovered or returned.

CHAP. IX.

A Romish Nursery erected to train up Youths, and others, to sow Schisms in the Church of England; *and the form of their Oath at their permission.* Cecils Memorials, pag. 196.

Anno 1580. The Popish Clergy who were obstinate, and opposed the Reformation of the Church of *England* now established, by our Gratious Sovereign, the Lady Queen *Elizabeth*, fled into *Flanders*, not out of Persecution, but to sow Sedition, and to betray her Majesties Realms, when they were there. They through the Instigation and perswasion of one *William Allan* a Jesuite, a man of notable parts, and in great estimation among these Fugitives, assembled them together all at *Doway*, in which place they set up a School. The Pope gave these

Fugitives an annual Penſion for their Maintenance, purpoſely for to plot and contrive ways to expulſe the Queen, and to demoliſh the Church of *England*. After they had tarried there ſome years, *Flanders* being moved with Troubles, theſe Fugitives (moſt of them) were forced to remove thence, upon which they returned into *Scotland*, where the Queen of *Scots* allowed them a Penſion, and liberty to ſet up another School, for the Education of *Engliſh* Youths, who would come thither. There theſe Creatures taught them all manner of ways to divide the Proteſtants of *England* in Principles of Religion; as alſo to withdraw them from the Form of Prayers eſtabliſhed by Her Majeſty and her Parliament, for which Fact thoſe ſort were (by our Orthodox Clergy) called Seminaries.

Rules for this Tribe to obſerve.

When this Tribe was permitted, Rules were amongſt themſelves eſtabliſhed; for when any Scholar was permitted within this School to be

a member thereof, they were to take this Oath following, this being the Contents.

I A. B. *do acknowledg the Eccleſiaſtical and Politick Power of His Holineſs and the Mother Church of* Rome, *as the chief Head and Matron, above all pretended Churches throughout the whole Earth; and that my Zeal ſhall be for St.* Peter *and his Succeſſors, as the Founder of the true and antient Catholique Faith, againſt all Heretical Kings, Princes, States or Powers repugnant unto the ſame. And although I A. B. may pretend (in caſe of perſecution or otherwiſe) to be heretically diſpoſed, yet in Soul and Conſcience I ſhall help, aid, and ſuccour the Mother Church of* Rome, *as the true antient and Apoſtolical Church. I A. B. further do declare, not to act or contrive any matter or thing prejudicial unto her or her ſacred Orders, Doctrines, Tenents, or Commands, without the leave of her Supream Power, or its Authority*

The form of their Oath at their permiſſion.

under her appointed, or to be appointed; and when being so permitted, then to act or further her Interest more than my own earthly Gain or Pleasure, as she and her Head, His Holiness and his Successors, have or ought to have the Supremacy over all Kings, Princes, Estates or Powers whatsoever, either to deprive them of their Crowns, Scepters, Powers, Priviledges, Realms, Countries, or Governments, or to set up others in lieu thereof, they dissenting from the Mother Church, and her Commands, &c,

This their Oath was in imitation of the Bull that issued out *anno* 1569. by Pope *Pius Quintus*, which Bull kindled those Rebellions that sprang up in the North of *England*, and in *Ireland*, by the means of the great O *Neal* and the *Irishry* therein.

These Seminaries were to study some Divinity, others Civil Law, State Politics, Physick, and Handy-craft Trades, &c. according as their Ingenuities were inclined.

Her Majesty upon this Information proclaimed, that whosoever should go out of her Realms for to be educated beyond Seas, should not be capable of any Imployment within the same: also that no Papist should plead (if a Counsellor at Law) at the Bar, or practice within the same; nor any Civilian within the Ecclesiastical Courts if a Papist: nor any Papist Physician or Apothecary administer or sell Physick unto any Protestant Subject. A Proclamation against forreign students.

Notwithstanding this Proclamation several of the *Roman* Religion sent their Children beyond Seas, and into *Scotland*, unto these Seminaries, by which device this Realm was not free from Jesuits, thô *incognito*; they disguised themselves into several shapes, that they might the better insinuate into mens minds; and as they found them inclinable, so accordingly they pickt up acquaintance, and were succoured. These sort who lurked about the Court,

A Proclamation against Jesuits.

as soon as they had any private intelligence of searching after any of these sort of cattel, gave the test secretly intelligence of the ensuing design beforehand.

The disguised Jesuits of this Realm having notice of a Proclamation against all Seminaries and Jesuits was speedily to come forth, secretly advised the Papists of the Realm to counterfeit an extream sorrow, that ever the Pope had sent over a Bull to dissuade Subjects from their Obedience, or to set up Seminaries, or to cause their Children to take the Oath aforesaid at their entrance therein, pretending Ignorance, and that they sent them only to learn Knowledge and Virtue. To cause Her Majesty and the Council to have the more pity on them; and to make a further Testimony of their Protestations against the Popes Bulls and these Seminaries, they caused *Sanders* the Jesuits Apology to be suppressed, and prohibited any further Disputes or Questions concerning

cerning the Popes Authority, to excommunicate or to degrade Kings or Princes: but all this most courteously, and cunningly, as the event made it evident.

The Reader must understand, that at this pretended Sorrow and Protestation against the Popes Bull and these Seminaries, at the same instant these two Jesuits, *Robert Parsons* and *Edmund Campian*, were every day expected to come into *England*, and to set *Romish* affairs forward, they having obtained of Pope *Gregory* the thirteenth power to moderate this severe and sharp Bull, in these terms.

The Graces granted to *Parsons* and *Campian* at their return into *England*.

In case it shall be demanded of our Sovereign Lord, the Explication of Pope Pius *the fifth's Bull against* Elizabeth *and her adherents, the which the Catholicks desire to be understood, that it may oblige for ever her and the Hereticks, but no way the Catholicks, so long as affairs and matters shall thus stand, as they are at this present, but only when it is so as it may*

to publickly executed, and generally effaced. Those Graces have been granted to Robert Parsons *and* Edmund Campian *upon their departure and journey for* England *the* 14th. *of* April, 1580. *in presence of Father* Olivero Manarco.

A true Description of *Parsons* and *Campian*, and their first rise.

That our Countrymen may the better know for future ages, as also for the present, who these two Jesuits be; as for *Robert Parsons*, he was a *Sommersetshire* man, of a vehement and savage nature, of ill Behaviours and uncivil Manners: As for *Edmund Campian*, he was a *Londoner*, of a contrary Carriage; he was of *Oxford* of St. *Johns* Colledg, where he profest the place of an Attorney in that University: about the year 1568. he was established Arch-deacon, when in outward appearance he seemed to affect Protestanism: but being withdrawn by Jesuitical Conversation, he pretended to travel, and from that time turned Papist, and so took that Order. *Robert Parsons* was of *Balliol* Colledge

Colledge, where he openly profeſſed the Proteſtant Religion; but being a man of a wicked life, was ſeveral times checked by that Provoſt and Fellows thereof, which cauſed him to retire, and ſo out of ſpleen turned Papiſt, to be revenged of this Colledge.

Parſons check'd by the mild Tutor of Papists.

Anno 1580. This year theſe two Jeſuits (the better to diſguiſe their evil practices and their perſons from being known unto their Proteſtant acquaintance) came into *England* in the habit of Souldiers; after a while they transformed their habit into a more Gentile faſhion, as if they had been Gentlemen, then journied towards the North, where during their abode their habits were altered into our Miniſtrys Veſtments, preaching there after the Puritanical manner. Thus they travelled throughout the Realm, being ſecretly entertained by Papiſts, Gentry and Nobility, couragiouſly executing their Popiſh Commiſſion.

Campian challenged the Proteſtant Clergy to a diſpute.

The Pope in his uſurped Com-

miſſion

mission gave *Parsons* the precedency, and a larger Power, because he was so inveterate against the Church of *England*. This Gift of *Gregory* the thirteenths did so elevate his malicious heart, that in these their progresses into the North *Parsons* spake boldly unto the Papists of those parts, to deprive Her Majesty of her Scepter: These his inveterate Advices did cause several of the Popish Religion to check him, and to threaten him, that in case he urged them any longer to this Rebellion, they would accuse him before the Justices of those parts.

Parsons checked by the mild sort of Papists.

Campian, although he was the most moderate of the two, yet he challenged the Ministry (by dispersing of a Pamphlet) to dispute with the Clergy of the Church of *England*, he at this time being in a Puritanical dress: but afterwards these two having finished their progress, *Campian* sends another Challenge in his own name, as if it had come from beyond Seas, for to dispute with

Campian challengeth the Protestant Clergy to dispute.

with the Church of *England* concerning the *Romish* Faith, which was in *Latin*, and notably penned. So did his Companion *Parsons* another seditious Pamphlet in *English*, railing against Mr. *Charcke*, who had but a little before written against *Campians* Challenge. *Parsons* and *Campian* having made so large a progress in *England*, and being succoured, emboldned others to come hither out of *Holland* and *Flanders*, who (about this time) began to disturb the Peace of the Church of *England* and the Common-wealth, by juggling, insinuating themselves, under a colour of singular Integrity and Sincerity, into the Opinions of the most ignorant and vulgar sort. These sort came into this Land preaching after a most strange and new method, which caused their auditory more to wonder at them than to praise them, by reason few understood them.

These Seminaries possessed the minds of several of the Subjects with

The damnable Heresies that sprang from these Schools.

with many damnable Heresies, that were contrary unto the Christian Faith. They called themselves *The Family of Love*, or *the House of Charity*, persuading all such whom they had seduced, that they only were the Elect of Christ, and were of that Remnant who were to be saved; and that all others who would not adhere unto their Doctrine were damned. And that it was lawful for them to deny by Oath what they pleased before Her Majesty, or the Magistrates of the Realm. They dispersed several Books abroad to defend this their fantastick Vanity; some of which were entituled, *The Gospel of the Kingdom*, *The Sentences of Instructions*, others of these Pamphlets were entituled, *The Prophecy of the Spirit of Love*, and *The Publication of the Peace upon Earth*.

Q. *Elizab.* her care to suppress these Heresies.

The Queen, to suppress these Heresies betimes, knowing that all Kings and Princes ought above all to have an especial care of Religion,

set

ſet forth a Proclamation, authoriſing all Civil Magiſtrates to aſſiſt the Clergy of *England* to depreſs them, and to burn their Books.

Anno 1581. About the beginning of the year *Thomas Laſtus* a *Yorkſhire* Gentleman, born by *York*, perceiving ſeveral of theſe Foreign Sectarians to be great with ſeveral Papiſts, amongſt others with one *Owen Moloy* a *Scotch* Fryer, he went unto the Archbiſhop of *York* and made his Confeſſion after this manner: The Converſion of *Thomas Laſtus.*

Moſt Reverend Sir,

I *Am a* Roman *Catholick, yet I have hated their bloody Principles from my youth, being traiterous, and am aſhamed to profeſs my ſelf any longer of the* Romiſh *Faith, by reaſon they have ſo often broke their Faith both with God and with Her Majeſty. They have broken it with God thus, there came here laſt Harveſt two of my Countrymen, who formerly went beyond Seas, attending on two Jeſuits who preached unto the common people* His Speech to the Archbiſhop of *York.*

that

that were Protestants like Angels, and would hold out for an hour in one Prayer, and not study for it; who being asked why they did not read the Church Prayers, answered, Those be only Milk for Babes, but theirs were Food for Christian Men: *Yet one of these two upon the* Assumption *day of our Lady said Mass in my own hearing, to mine and many others admiration; I and some others who were at Mass asked,* was this man turned Priest, because he had preached publickly before to the Protestants? *but this answer was given us;* You may see how silly the Protestants be, and that they be not stedfast in their Reformation to be thus deluded. *The Pope,* Gregory *the holy Father, hath licensed him to do what he pleaseth to confound the Religion of the Heretricks: yet you see he is a Churchman of the* Romish *Faith. This sight, Reverend Sir, hath troubled me so, that I cannot rest quietly by night in my bed, when I think how Pope* Gregory *gave him leave, which*

makes

makes me then of the opinion that there is a great Cheat in the Roman *Catholick Religion.*

The Archbishop hearing this Declaration, and perceiving the man to be an honest fair conditioned one, said, *Art thou sensible that the* Romish *Religion is a Cheat?* The Countryman replyed, he was sensible: The Archbishop bid him explain himself, unto whom *Thomas Loftus* spake thus.

The Archbishops Answer to *Thomas Loftus.*

It is not enough for these Jesuits to disguise themselves, for fear of being taken notice of, but they must preach contrary to what they bid us observe; for they call your Lordship and all the reformed Bishops Papists, when they discourse with some sort of people, but with us they call ye all Heraticks.

The Archbishop replyed, *Do they so Mr.* Loftus, *then you may see how they endeavour to make us Protestants to fall out one with the other. Come Mr.* Loftus, *fear God and honour your Queen, and be reformed, you and your* Chil-

Children, and your Conſcience will be at reſt hereafter.

This *Thomas Loftus* ever after vowed never any more to be brought to go to Maſs, which unto his death he performed, not living much above three years after his Converſion. The Archbiſhop took his Children and maintained them at the Free-School in *York*, being two Boys, one fourteen years of age, the other twelve years, and ſo trained them up in the Faith of the Church of *England*.

The Archbiſhop of *York* being at this inſtant *January* the tenth at *London*, gave the above Relation unto Her Majeſty, upon which Her Majeſty on the fourteenth day iſſued forth a Proclamation for the Recalling of all her Subjects from beyond Seas, who departed this Realm under colour to ſtudy, and alſo againſt the Retaining of Maſs-Prieſts and Jeſuits, Sowers of Sedition, and other treaſonable attempts. The Parliament being to ſit the

ſixteenth

ſixteenth day of the ſame month, were to order matters of this kind for preventing future Seditions and Conſpiracies againſt Church and State.

This year, upon the twentieth of *November*, was *Edmund Campian* and other Popiſh Prieſts brought before the Bar at *Weſtminſter*, and there indicted of High Treaſon: The Archbiſhop remembring the Declaration of *Thomas Loftus*, above named, cauſed a Summons to be ſent for him to bring him up to *London*; but *Thomas Loftus* coming a day after the Condemnation of *Edmund Campian* the Jeſuit, could be no further a Witneſs; yet he being (by the Archbiſhops entreaty) commanded by the Queen, to go to the Goal and ſee *Campian*, and tell Her Majeſty whether he was the man he heard one day ſay Maſs after he had preached before to ſeveral of the people of *Yorkſhire*. *Thomas Loftus* went thither, and ſeeing him, knew him well; but at his

Campian indicted of High Treaſon.

return to Her Majesty declared, that this man had seduced several people inclinable to the Church of *England*, but that was not the man; yet, to his knowledg, he had seen *Campian* in company with those Sects called *The Family of Love*, and had heard him say, that they were better Hereticks than those of the Church of *England*. The Queen dismissed *Leftus*, and caused her Steward to give him ten pieces of broad Gold to bear his Charges, and for his pains. Several of the *Oxonians*, who were at this time in *London*, went to see their Archdeacon, and there demanded several things of him; amongst other Questions, one demanded whether he thought the Queens Majesty lawful Heir or no; to which he said nothing: then being asked again, in case *Gregory* the Pope should invade this Realm, whether he would take part with him or Her Majesty; to which he openly replied, he would take the Popes part before the Queens,

Leftus describeth *Campian*.

and

and further said, *Give me here Pen, Ink and Paper, that I sign what I say with my hand*; which being brought unto him, he signed. This Paper being brought unto Her Majesty, who was then sitting at Council, she rose up and spake to the Council in this manner.

My Lords and Gentry,

WE were until now always inclined to commiserate the Consciences of several of our Subjects, but now you see how necessary a thing it is to have a Church in uniformity, and a set Form therein established; lest, under the pretext of Conscience and Catholick Religion, we endanger our selves, and the Protestant Religion which in these our Dominions we have established.

The Queen's Speech on *Campian's* Confession.

Hereupon the Archbishop of *York* produced *Lostus* his Declaration and Conversion. But notwithstanding all these Her Majesties words, she could hardly be per-

ſuaded that Prieſts and Fryers would be ſo cruel to plot againſt her, or that they could contrive the multitude of Religions againſt the Church of *England*, ſo long as they muſt ſpeak againſt the Pope, whom they idolize unto their laſt breath, if they ſhould diſſemble.

The Archbiſhop of *Canterbury* perceiving Her Majeſty to doubt, ſaid, *It is very needful that Popiſh Ceremonies and Maſs be totally abolished; firſt for Gods Glory, ſecondly for the Encreaſe of the Church of* England, *and laſtly for Her Majeſties Safety and Proſperity. Let therefore an Act* (ſaid he) *be paſſed, that no Religion be permitted within your Majeſties Realm, ſaving the now eſtabliſhed Religion of the Church of* England; *for if Popery lurk within your Realms, Sects and Schiſms will never depart from us; and the longer your Majeſty, or your Heirs, or Succeſſors, forbear the Execution, the harder it will be to root out either, and your Majeſty, your Heirs and Succeſſors*

The Archbiſhops words upon the Queens doubts.

Succeſſors in more danger every day than other, when ever either of theſe ſhall conſpire againſt the Imperial Monarchy of theſe Realms.

Notwithſtanding theſe paſſages, ſome of the Council were for it, others againſt it; which gave ſuch encouragement to Prieſts, Fryers, and Jeſuits, that they flocked over hither in greater number than ever, under pretence that they came according to Her Majeſties Gratious Proclamation, and would not be thought Conſpirators, or Fugitives. Theſe people under ſeveral ſhapes pretending divers Opinions, ſome the Family of Love, others Puritaniſm, Anabaptiſm, others deſiring that Her Majeſty might enjoy the Common Prayer within her Realm for her and her Subjects, provided ſhe could get Pope *Gregory*'s Confirmation to confirm it, ſaying, that *Pius Quintus* offered to confirm the ſame, if Her Majeſty would have acknowledged it as from the Church of *Rome*. All theſe projects of theſe

Seminaries were only to dive into the hearts of men, to find out their Inclinations.

Several of these Sects in these days preached as much as any Protestant could do (seemingly) against *Rome* and the Pope; but the wise men of the Land distinguished them from the true Church of *England*, by these observations, *viz.* Differences in their ways of Baptism, in the Administration of the Sacraments, and by holding it lawful for to depose Princes if rigorous.

Now for to support their Jesuitical Policies, when they were demanded why they would not observe the Laws and Ceremonies of the Church of *England*; then they replyed, that their Consciences were tender, the Ceremonies of the Church of *England* were Episcopal, and too near to Popery. Whereas it is well known that there is nothing which causeth *Rome* to hate the Church of *England* more, than for her retaining

taining of Episcopacy after the Primitive manner, as it is now reformed, not after her Idolatrous Orders and mutable Fashions.

CHAP. XI.

John Whitgift, Grindalls *Succeſſor in the Primacy of* England. *Her Majeſties care to baniſh diſguiſed Jeſuits. How the Pope rejoyced at the Diviſions that theſe Jeſuits had made in the Church of* England.

ANno 1583. Upon the Death of *Edmond Grindall* Archbiſhop of *Canterbury*, our Primate of all *England*, Her Majeſty preferred *John Whitgift* the Biſhop of *Worceſter* to that See; a man of ſingular Goodneſs and Learning, who obtained much Commendation for his Juſtice, Piety, Doctrine, Wiſdom and Defence of Eccleſiaſtical Policy, which by his Worth, Wiſdom and Patience he daily increaſed.

Her Gratious Majeſty (at this time being ſenſible of the number

of

of disguised Jesuits which had come over into this Realm with *Campian* and *Parsons*, and how they had dispersed themselves amongst the Puritanical race) commanded this worthy Prelate to re-establish the Discipline of the Church of *England*, that had lain dismembred by the Connivancy of Prelates, the Obstinacy of the Innovators, as also by the Power of some great ones, whilst some Ministers covertly impugned Her Graces Authority in things Ecclesiastical, separating the Administration of the Sacrament from the Preaching of the Word, using after their own phantasies new Rites of Services in their private Houses, utterly condemning the established Service, and the appointed manner of Administring the Sacraments both of Baptism and of the Lords Supper; by these Jesuitical Contrivances several of our reformed Church were withdrawn from us, and refused to hear the Prayers of our Church of *England* established

eſtabliſhed by Her Majeſty and her Parliaments, and ſo openly became Schiſmaticks.

This News came to *Rome* (as it was inverted by a Letter from one of Her Majeſties Spies there attending) who gave this following Deſcription of this Plot of ſeparating Proteſtants in *England*.

The Biſhop of Rome, *upon the* Sunday *after* Whitſunday, *gave Thanks unto the holy Trinity for the Diviſion that was ſprang in* England *amongſt the Hereticks there, and had ſix ſhort Curſes read prayer like, with this concluſion* [Abate, aſſwage and confound (*O Jeſu Maria*) the damnable Hereſies of the rebellious Hereticks of *England*. *Amen.*]

How ſeveral Proteſtants returned to Popery.

At this preſent Puritans increaſing, and Factions ariſing amongſt the Proteſtants of Her Majeſties Realm; the Jeſuits rejoyced, and the Papiſts applauded the Puritan Faction, and thereby drew divers back from the Church of *England* to their Idolatry again; as though there

there had been no Unity in the Reformed Church of *England*.

At the Seſſions at *Gloceſter* this year 1580. in the month of *Auguſt* was one *Richard Summers* ſeized on, who outwardly ſeemed to be a Proteſtant of the Church of *England*, and afterwards changed his Religion into Puritancy, becoming a Noviſt, as ſeveral in that City did; but *Summers* chancing to be in company with the Chaplain of the Biſhop of *Gloceſter*, and hearing a Diſputation between the Chaplain and a Puritan: this *Richard Summers* ſaid unto them both, *If this be the fruits of Proteſtaniſm, I will lament my ways, and turn to the Mother Church of* Rome, *ſeeing the Church of* England *is divided.* The Biſhops Chaplain perceiving more than ordinary in this man, and obſerving for a months time how he went from the Church to hear private Maſs, one day tackled him; being upon the Feaſt of St. *Bartholomew*, he diſguiſed himſelf to follow *Richard Summers*,

Ric. Summers a Popiſh Emiſſary and Seducer under a Proteſtant dreſs diſcovered.

mers, who being not ſuſpected, but ſuppoſed that he had been a Papiſt, and that he came to hear Maſs: The Chaplain beheld *Richard Summers* in a Surplice, and heard him ſay Maſs. After which, all being ended, the people diſperſed from that Houſe, being about nine of the clock in the morning; then he perceived this *Richard Summers* to go ſtrait to his Lodging. The Chaplain acquainted the Biſhop with theſe things, who upon this Information ſeized on *Richard Summers*, and had him examined; in which Examination it appeared how he had ſeduced ſeveral of the Citizens from the Church of *England*, and that he came over by the Popes Order, to ſow Schiſms in the Church; for which he was executed by Order acording to the Act of Parliament.

This Relation coming unto Her Majeſty from the Biſhop of *Glocester*, *John Whitgift* Archbiſhop of *Canterbury* being then preſent, ſaid unto

unto Her Majeſty, *Your gratious Commands unto me could not come more ſeaſonable, for to unite Proteſtants than now; with Gods Bleſſing I ſhall endeavour to unite the people of* England.

In a ſhort time after, His Grace the Archbiſhop propounded theſe Articles unto the Miniſters, and to be by them ſubſcribed.

Certain Articles to be ſubſcribed to by the Miniſtry of *England.*

1. *That Her Majeſty had Soveraign Power over all thoſe that were born within her Dominions, of what condition ſoever they were, and that no other ſtranger, Prince or Prelate, ought to have any Power, either Civil or Eccleſiaſtical within Her Majeſties Realms.*

2. *That the Book of Common Prayers, and that the Ordination of Biſhops and Prieſts, contained not any thing contrary to the Word of God; but might be lawfully uſed; and that they muſt and ſhould uſe that and no other Form of Prayer or Adminiſtration of Sacraments.*

3. *That they ſhould approve and allow*

allow of the Articles of the Synod holden at London anno 1562. *published by Royal Authority, and should hold them as conformable to the Word of God.*

This Gratious Father got divers Enemies by setting forth these Articles, the Papists were inveterate against him. The Factious sort of the Ministers raised great Disputations upon this his Endeavours for Uniformity. And several of the Noblemen, who, by placing men unfit in the Church, increased their Estates, or else had hopes upon the Goods of the Church. Yet this holy Father being constant and patient, overcome all their Designs and Projects, by which they endeavoured to make him odious unto the people. He also used this Motto, which was proper for his Graces Temper,

Vincit qui patitur.

CHAP.

CHAP. XI.

Intelligence from Ireland *unto Her Majesty touching* Gowry's *Conspiracy. Queen* Elizabeths *Message of these things into* Scotland *to prevent the Conspiracy.*

Anno 1584. This year Her Majesty had intelligence from Sir *Henry Wappel* out of *Ireland*, how *Gowry* had come into *Ireland*, and intended to make new Factions in the North of *Ireland*: and also to go to *Scotland*, where he would gather together a party who should pretend to be Protestants. These his plotting Stratagems were to get the King of *Scots* into his custody secretly, and to hurry him beyond Seas, purposely that *Mary* his Mother might absolutely Reign, or that a Popish Prince might there be immediately proclaimed, to protest openly

openly that they intended nothing, but for Gods Glory and the Kings Safety, the truth of Religion, to preserve the King, the Realm, and the League of *England*, lately made with *Scotland*, against all those that would seduce the King, as he was not as yet of sufficient Age.

The Queen upon this intelligence sent Post into *Scotland*, and enclosed the Contents of Sir *Henry Wappels* Letter written unto Her Majesty, which, as soon as the King of *Scots* received, he and his Council forthwith commanded Collonel *Stewart* to apprehend *Gowry*, who was the Architect of this aboveſaid Conſpiracy. *Gowry* retired unto the Port of *Dundee*, as if he would have departed from *Scotland*; but at the firſt ſight of the Kings Warrant he furiouſly withſtood it, and defended himſelf within his Lodging; but the Collonel ſurrounding that dwelling with Horſe, he could not reſiſt any longer; ſo within two hours he was apprehended and led to priſon.

Upon

Upon the news of *Gowry's* being taken, theſe Earls, *Marre*, *Glan* and *Angus* (hearing that the King was coming in perſon with a great Army againſt them, and knowing that *Gowry* had failed in the help he had promiſed them) they fled from their Followers and came into *England*, and humbly requeſted the Queen to relieve them and to ſuccour them; which Her Majeſty did, for ſeveral political Reaſons which ſhe mentioned unto her Council, although by others it ſeemed ſtrange in Her Majeſty ſo to do, ſhe having ſent the King of *Scots* notice as aforeſaid.

Several *Scotch* Noblemen of *Gowry's* Gang fly into *England*.

The King of *Scots* demanded theſe fugitive Earls by the League aforeſaid, but it was refuſed, until further Examinations were taken; for theſe Earls had confeſſed unto ſeveral, that *Gowry* had informed them he intended nothing but for the Kings good, and that *Gowry* ſeemed unto them to be more inclinable unto the Presbitery of *Scot-*

land than to Popery: Alſo there were ſeveral about the Court who perſuaded Her Majeſty, that theſe *Scotch* Earls were men obedient always to their King, and deſirous of his welfare. Farther they told Her Majeſty, that although the King of *Scots* had demanded them, yet that Law which was uſually expreſſed in Leagues touching the Delivery or Reſtoring back of Rebels was long ſince aboliſhed and caſt out of uſe amongſt Princes.

A Contention between *Walſingham* and *Hunſdon* about theſe fugitive Lords and their Followers.

Sir *Thomas Walſingham* at this time was a great Friend unto theſe fugitive Lords and their Followers, who by his Letters, as he was the Queens Secretary, wrot unto *Hunſdon*, the then Governour of the Eaſt Frontiers, that they ſhould be received into the Iſland called the *Holy Iſland*; but *Hunſdon* refuſed, and rejected the Order, pretending that the Tuition and Government of this Iſland, with its Juriſdiction, appertained unto him, and that he thought it not convenient that theſe

fugitive

fugitive Lords, with their followers, ſhould be permitted to enter therein, as they were *Scots*, and that Iſland a place of Strength. And likewiſe he would not obey *Walſinghams* Letter, without an expreſs Command from Her Majeſty, and ſigned with Hand and Signet. From hence ſprang a Debate in Council whether the Secretary could, by his Authority, direct or execute the affairs of this Prince without receiving ſpecial command from him, or without the Advice of the Governour of the place. The Queen frowned whilſt theſe things were in controverſie; but at laſt, clapping her hand on her Breaſt, ſaid, Hunſdon, *thou art a bold Fellow, and art to be commended, to obey none but thy Queen, and her Orders.* And thus the Controverſie ended, and the *Scots* not permitted to enter therein.

CHAP. XII.

The Archbiſhop of Canterbury *his Speech to King* James, *at the Counſil, againſt the Match with the* Infanta *of* Spain. *Mr.* George Gage's *Letter from* Rome *to the Archbiſhop of* Canterbury. *The Archbiſhops Letter to King* James *againſt Toleration.*

Anno 1620. This year Propoſals being made for a Match between the young Prince *Charles* of *Wales* and the *Infanta* of *Spain*, the Archbiſhop of *Canterbury* openly in the Council ſpake againſt it, wiſhing rather to match the Prince unto ſome Proteſtant Principality either of *Germany*, *Swedland* or *Denmark*; His Grace ſtood up and ſpake unto His Majeſty King *James* of happy memory after this manner, ſaying;

May

May it please your Majesty,

Inter Chartas Armachani Ja. Usher.

YOur Gratious Majesty was by the prudent Care of your Predecessor Queen Elizabeth *trained up in the true Faith of the Protestant Religion, she also wisely proposed a Match for your Majesty with* Denmark, *prudently and politickly to preserve the Gospel, and to strengthen the Interests of all Protestant Princes: The Queen your Majesties Predecessor denied great and mighty Princes, being offered to her for Marriage, viz. the Emperor, the* Spanish *and* French *Kings; which she refused upon several accompts; first not to cherish Papism, secondly not to displease the Subject, and lastly to keep out Foreign or Papal Jurisdiction, lest it should increase within her Realms. Your Gratious Majesty likewise hath written against the Church of* Rome, *which hath much encouraged all Protestant Princes to hold the Bond of Unity and Brotherly Love, which your Gratious Majesties Predecessor Queen* Elizabeth *our late*

Judeth, *who may be ſaid, without (I hope) Crime or Contempt unto your Sacred Majeſty, did perſorm, by aſſiſting the Proteſtants of the Netherlands, who then lay under the* Spaniſh *Tyranny. It is for their Gain, and not for Love to the Church of* England, *they ſeek to match with our Prince; otherwiſe they would avoid matching with Proteſtant Princes, whom they account Heretical. The Almighty God direct your Majeſty.*

Whilſt theſe Propoſals were between *England* and *Spain*, Mr. *George Gage* wrote unto His Grace *George Abbot* from *Rome* this Letter following.

Moſt Reverend Sir,

I Am weary of mine Employment, ſeeing I cannot perfect things to my mind, that may be honourable for my Prince, His Majeſty of Great Britain, *for the Advancement of the Church of* England, *or for the General Good of the Subject. There has*

been

been ſo large Propoſals offered already for the Infanta *her Diſpenſation, that* Rome *is not ſatisfied unleſs ſhe has more; which, if granted, I pray God it be not a great Blow unto* England; *for* Rome *thinks her ſelf cock ſure with what hath been already propoſed. I need not adviſe your Grace any farther, knowing your Graces Integrity and Conſtancy to the late Reformation, conſented and agreed to by our late Wiſe and Gratious Queen* Elizabeth *deceaſed, and her Clergy of her Realm. This Letter I have written on divers accompts, partly to ſignifie unto Your Grace what this evil City and her Pope aim at, partly that your Grace may cleer me from the future Calumnies, that may or do generally happen upon ſuch as are in my Condition or Function, as I now ſtand; and laſtly that your Grace might be the chief Inſtrument to depreſs the Papal Preparations, that be and will be always a contriving by her and her Emiſſaries the Jeſuits, Fryers, and others of her Clergy, your Grace may take it from*

your faithful Servants hand, and be assured for a truth, that England *hath at this instant above four hundred of the* Romish *Clergy lurking and wandring therein; nay, to my knowledg by my special Intelligencer,* London *hath above forty of the Jesuits Society, besides* Romish *Priests, which be disguised, and seem to be as our selves, and frequent His Majesties Courts as free as others, who are bound to attend. You have lately sent over from hence a* Romish *Bishop,* viz. *one* Smith (*with the Papists called the Bishop of* Chalcedon) *whom, I fear, is not sent there upon trifles. Vast Treasures be gone from hence, as also from* Spain, *to corrupt many, as well those of State Ecclesiastical as ordinary, if of crafty or quick parts. This I thought fit to specifie unto your Grace, that you may be the better armed when ever you perceive things of this nature driving on; as also for my Justification hereafter. Let these things be hid in Your Graces Breast, lest they be spoken whilst I am here as Agent, and*

ſo turn to my Ruine, by Murder or otherwiſe. I humbly crave Your Graces Prayers,

From *Rome*
March 6. 1622. George Gage.

Within a ſhort ſpace after His Grace the Archbiſhop had received this Letter, and he perceiving that *Rome* was driving on her deſigns to obtain a Toleration for to execute her profeſſed Religion and Idolatry, this Reverend Father (like a faithful Paſtor, to ſave the Sheep from the Wolf, or to keep them from running aſtray, leſt they ſhould hereafter be enſnared by the *Romiſh* Net, which at this time was a preparing to entrap ſeveral poor Souls) he ſtood in the gap, and ventured to write unto King *James* of happy memory this Letter.

May it pleaſe Your Majeſty,

I *Have been too long ſilent, and am afraid, by my ſilence I have neglected the Duty of the place it hath pleaſed*

pleased God to call me unto, and Your Majesty to place me in: But now I humbly crave leave, I may discharge my Conscience towards God, and my Duty to Your Majesty; and therefore I beseech you freely to give me leave to deliver my self, and then let Your Majesty do with me what you please: Your Majesty hath propounded a Toleration of Religion, I beseech you to take into your Consideration what your Act is, what the Consequence may be: by your Act you labour to set up the most damnable and heretical Doctrine of the Church of Rome, *the Whore of* Babylon; *How hateful it will be to God, and grievous to your good Subjects, the Professors of the Gospel, that Your Majesty, who hath often disputed and learnedly written against those Heresies, should now shew your self a Patron of those wicked Doctrines which your Pen hath told the world, and your Conscience tells your self are superstitious, idolatrous and detestable. And hereunto I add what you have done in sending the Prince into* Spain

without

without consent of your Council, the privity and approbation of your people: and although you have a Charge and Interest in the Prince, as Son of your Flesh; yet have the People a greater, as Son of the Kingdom; upon what next after Your Majesty are their eyes fixed, and welfare depends; and so tenderly is his going apprehended, as (believe it) however his return may be safe; yet the Drawers of him into this action, so dangerous to himself, so desperate to the Kingdom, will not pass away unquestioned, if unpunished. Besides, this Toleration which you endeavour to set up by your Proclamation, cannot be done without a Parliament, unless Your Majesty will let your Subjects see that you will take unto your self ability to throw down the Laws of your Land at your pleasure. What dread consequence these things may draw afterward, I beseech Your Majesty to consider, and above all, lest by this Toleration and discountenancing of the true Profession of the Gospel, wherewith God hath blessed

ſed us, and this Kingdom hath ſo long flouriſhed under it, Your Majeſty do not draw upon this Kingdom in general, and your ſelf in particular, Gods heavy Wrath and Indignation. Thus in diſcharge of my Duty towards God, to Your Majeſty, and the place of my Calling, I have taken humble leave to deliver my Conſcience. Now, Sir, do what you pleaſe with me.

CHAP.

CHAP. XIII.

Mr. George Gage *his Narrative of his Agentcy in* Rome, annis 1620, 1621, 1622, 1623. *A true Copy of the Original, as it remained with* James Usher *late Primate of* Ardmagh; *remaining with the Manuſcripts of Sir* James Ware *Knight, deceaſed.*

IN my Journey towards *Rome*, begun in the beginning of *Februry, anno* 1620. I obſerved whereſoever I lodged, the Clergymen of thoſe Towns where I took up my Lodging (travelling to that City) ever flocked after me, and rather as I was ſent in an Embaſſage unto the Pope. In my Journey I found great Joys amongſt the *Roman* Catholicks, for the Match propoſed for our Prince with *Spain*; it being a rare thing to hear that a Proteſtant

ſtant King would match with a Catholick one; and the more becauſe that he himſelf had matched into a Proteſtant Princes Race, purpoſely to extirpate Papacy and Idolatry out of *Scotland* as well as His Majeſty and his Counſellors could (by means and other endeavours) perfect. In *Italy*, as I reſted by the way, at the Town called *Beranow*, about nine of the clock in the morning, my Steed being then ſhod, Mr. *Michael Gravener* one of my Attendants and Gentlemen, went out of curioſity into one of the Chappels, where he heard Maſs, and likewiſe diſcourſing in the *Latin* Tongue; a *Franciſcan* Fryer told this Gentleman, that His Holineſs (meaning the Pope) had obliged all *Italy* for to ſay three Maſſes extraordinary upon *Wedneſdays* and upon *Fridays*, for the good of the Catholick Cauſe that was like to enſue by the Match between *England* and *Spain*. He alſo told Mr. *Gravener*, that His Holineſs had

ceſſed

ceſſed all *Italy* in the Sum of Four hundred thouſand Dollars, for to pay Penſioners whom he maintained at the King of *Englands* Court (unknown to His Majeſty) for to procure the Liberty of the *Romiſh* Religion, and to make up honourable terms for *Rome* in the Match that was propoſed. Mr. *Gravener* hearkned to all this diſcourſe, knowing that the Fryer did not ſuſpect him to have been of the Church of *England*, he being at Maſs at that time, yet the better to take off his ſuſpicion, as alſo for his private ends, he bad the Fryer not to take notice of his being at Maſs, leſt it ſhould come to my Ears, and ſo be ſuſpected as a *Romaniſt*. The Fryer upon this, ſaid, Are you not one? Mr. *Gravener* (being afraid of the Fryer and thoſe who were in his company) replyed, If I were not one, what ſhould I do here amongſt you? which anſwer pacified the Fryer; and ſo he took his leave, and came to me and related this

above

above Narrative, saying, he would have found out more Cratchers of *Rome*, in case he had stayed with this Fryer longer.

How Mr. *Gravener* got a Letter of Recommendation to a Fryer at *Rome*, whereby he made great Discoveries.

Upon this I gave him leave, yet with caution, lest he should be ensnared; and told him that I would stay my Jonrney, and so dine in the Town of *Beranow* aforesaid. Mr. *Gravener* went unto the Fryer the second time, and meeting with him, told him, that he came to rejoyce with him a little longer, and that his Master (meaning my self) did intend to dine in the Town that day. The Fryer was glad of his company. Then Mr. *Gravener* craved of the Fryer a Dispensation for his eating of Flesh (as if he had been a *Roman* Catholick) saying, I must eat such Meats as my Master bespeaks, or else I would be soon suspected, neither truly, said Master *Gravener*, can my Body agree with the Church Dyet (meaning the Church of *Rome*.) Upon this discourse the Fryer asked him, had he

not

not read of Pope *Pius Quintus* his Diſpenſations, to promote a Catholick Intereſt againſt all Heretick Kings and Princes, nay againſt Catholick ones, ſo long as they diſobeyed the Popes Mandates. Mr. *Gravener* returned this anſwer, I have heard of them, but I could wiſh that I could bring over to my Brethren the Intrigues that be at *Rome*, between their party at the Court of *England* and *Rome*, it would rejoyce the daunted Spirits of ſeveral of our deſpairing Brethren. Upon this the Fryer anſwered, Thou maiſt do much for the Catholick Cauſe, I my ſelf will preſent thee to the *Engliſh* Friery of our Order at *Rome*; and ſo gave him this Letter of Commendation, being written firſt in *Italian*, and by my Interpreter thus tranſlated.

Brother,

THe Beater hereof is a true Catholick, and a Member of the Church; it was Providence brought him

The Fryers Letter for Mr. *Gravener* to be recommended at *Rome*.

him along with this Ambaſſador, now going to His Holineſs for the Diſpenſation of this Match intended with Spain; *be his Friend, and aſſiſt him in what lieth in you to perform, either at the* Vatican, *the Popes Palace, the Libraries or other the chief places and Monaſtries there. In ſo doing you oblige your own Fraternity, and him who is yours to command*

Alexander de Pauletta.

To *Thomas Preſton* Keeper
of St. *Francis* at *Rome.*

At my coming to *Rome Padre Maeſtre*, the then *Spaniſh* Agent, and my ſelf met and ſaluted each other, my Embaſſage being nothing but to join with him in negotiating the Popes Diſpenſation: Thus I tarried and gave mine attendance when ever *Padre Maeſtre* gave his, watching always the water, knowing by this time ſeveral of the *Romiſh* Juglings; being well experienced, partly through

through mine own endeavours, and through Mr. *Graveners* Policies, which gave me great insight in mine affairs and purposes.

Mr. *Gravener* with the above directions presented the Letter as aforesaid, by whom he was civilly entertained, as if he had been one of their own Fraternity: he found in the Registry of St. *Francis* several Correspondencies between their Confederates in *England*, and also their monthly Admonitions and Instructions to them to support the *Romish Religion*, and propagate their Contrivances and Devices, which here to insert would contain many and large Volumes: yet the Heads of some of them we shall here set down, that those who shall live after us may be wiser to prevent forreign Plots and Conspiracies, especially against the Church of the Protestant Faith of *England*.

Dispensations granted.

The first of these Policies which he saw was these, the large and damnable Dispensations for Jesuits,

Fryers, Prieſts and Laymen of parts, to aſſume the Proteſtant Religion, yet to keep correſpondence with their ſeveral Orders and Fraternities with whom they correſpond.

Secondly, he ſaw Pope *Gregory* the thirteenth's Excuſe to the Cardinals for exacting of Monies from the people, this being one of his pretences, having mentioned what Expences he was at, to maintain Wars againſt Hereticks to maintain the Proteſtant Faith, the Expences for Ambaſſadors and Agents. Then he ſets forth after this manner, according to the Tranſlation, Ye be alſo to conſider the vaſt Charges We be at in diſpenſing with ſeveral of our ſacred Orders to aſſume Hereſie, purpoſely to confound the ſame, by bringing in Novelties daily amongſt them, for to make their Religion contemptible to the Heathen, Jew, and Turk: For there is no way more expedient to confound *Lutheriſm*, *Calviniſm*, and that monſter the Heretical Epiſcopacy of *England*,

The Popes Confeſſion at what charge he is yet to depreſs Proteſtaniſm, eſpecially the Church of *England*.

England, than to bring in Novelty both into their Liturgy, Doctrines, Ceremonies and Rules amongſt them. It was (laſt Aſſembly) hinted in our teeth, What did it avail St. *Peter* and Us his Succeſſors to be at ſo vaſt Charges to make thoſe Diviſions in that our Realm of *England*? It much avails and advances our ſacred Chair: For, firſt it divides that Heretical Epiſcopacy, and divides their Tenents, making the one as odious to the other, as they and their Tenents be to Us: and in time may make way for Us or our Succeſſors to reſtore the holy Catholick Faith again in thoſe parts, and ſo be the bane of them all in general. That curſed Heretical Sect tracts from our Treaſury a third part of our Income of Charitable uſes; which if not maintained, would be unto Us, our Chair, and the holy Catholick Church (owning Us and our Supremacy) a greater Blow, than *Mahomet* and his Succeſſors ever gave. There-

The Popes drift for dividing of Proteſtants.

fore recollect what our Condition would be, and how the Catholick Cauſe would periſh if we had not diſpenſed and been at Expences to find out the Thoughts and Intrigues of Princes Heretical, and Princes Catholick, whenever Peace, Marriage, or other Propoſals are offered between each other. Thus much of Pope *Gregory*'s Speech Mr. *Gravener* faithfully tranſcribed out of St. *Francis* his Convent at *Rome*.

Pope *Sixtus* his Speech.

There was the like of this in Pope *Sixtus* his Declaration at St. *Peters* at *Rome*, before his Cardinals, when he demanded a general Ceſs, within his Territories, for the ſupporting of Learned and Wiſe Men for the maintaining of Intelligence Foreign and Domeſtick; for the maintaining of Papal Policy; (which truly is) for the maintaining of Hereticks, Sectarians and Schiſmaticks within this Realm of Great *Britain*. This Pope being asked what would avail the Catholick Cauſe, to bring them from the Church of *England* unto

A Queſtion to this Pope.

that

that Religion called (of late) by the name of Puritans, ſeeing that that Sect, above all Sects, was totally for the demoliſhing of the See of St. *Peter*. *Sixtus* made anſwer (as it is thus tranſlated from the Jeſuits Convent at *Rome*) in this manner. Admit them to be more furious than the Epiſcopal Hereticks within our Realm of *England*, and in thoſe Territories owning that uſurped Powers; yet that King hates them for their ſtrictneſs in their *Scotiſh* Church, and loves the Hereſies of *England* more than the other; therefore the faſter they increaſe the ſtronger will they be to contend with the other Hereticks. Then may our diſpenſed Crew be the better able to contend with the major party who ever they be, and either of theſe being once overcome, the Catholicks will be the ſtronger, and in fine prevail.

Mr. *Gravener* had alſo egreſs to the *Dominican Convent*, and looking therein amongſt Records he found the Expences that the See of *Rome*

The Charges *Rome* was at for one year in Q. *Elizabeths* to drive on her designs.

was at, for contriving of Plots against our late Gratious Queen *Elizabeth*, and for maintaining Impostors and Incendiaries, which did amount (for one year, *viz. anno* 1582.) unto the sum of 152000 *l.* 5 *s.* 4 *d.* according to the current Coin of *England*, of which sum 60000 *l.* was allotted for *Scotland* and *Ireland*, to cherish Broyls & Factions within those two Realms.

During my stay at *Rome*, (altho I was not dispatcht so soon as I could have wished I had been) yet these Discoveries of Mr. *Graveners* gave me great insight into those Affairs for which I was sent thither. At last I found the Pope and his Cardinals had drill'd out the time, first with fair promises; and when we were to come to the point they found many *Romish* Quibbles and put offs to delay me and my demands, so that I returned from *Rome* with little or no fruit of my labours. They pretended the Dispensation could not pass, until the Kings Majesty

jesty had given satisfaction unto several new Conditions since my coming thither demanded. This their Project I perceiving was to make His Majesty odious to his Subjects, so I desired to be recalled.

The new conditions demanded by the Pope.

The Pope and his Cardinals (at the demand of this Dispensation for a Match with *Spain*) demanded of me, that His Majesty should permit a Church in *London* for Catholicks to assemble in publickly, besides the Chappel that was assigned for the *Infanta*, in case of a Marriage: also that the Ecclesiasticks of their Church should be subject to no other Laws but to their own, and to their Ecclesiastical Superiors. Likewise that the Children begotten by the Prince on the Body of the *Infanta* to be under the Mothers Government, with other unreasonable demands. These Demands were not pleasing unto the Kings Majesty, which caused him not any more to look to *Rome* for a Dispensation, but sent his Resolutions to the L. *Digby* E. of *Bristol* into *Spain*. *Anno*

Gondamores Expence to his Penſioners in *England.*

Anno 1622. The *Spaniſh* Agent *Gondamore* had ſecretly from *Rome*, beſides what he had from *Spain*, this year, as appears by the Jeſuits Regiſtry of *Rome*, which was peruſed by Mr. *Gravener*, 460000. Dollars for Pentioners and Briberies from *Rome*, of which Sum 10000 Dollars (as was reported) was ſecretly given to thoſe that were the Inſtruments of that wiſe man Sir *Walter Raleigh* his Death.

Theſe things in agitation, and talk flying from one to another, what Deſigns *Rome* had in this Match, as alſo what Intentions *Gondamore* had in caſe it had taken effect; the Parliament began to ſtir therein, and to ſhew forth the *Romiſh* driſts herein; and ſo a Petition was preferred by the Houſe of Commons againſt Popiſh Recuſants, and ſent up unto the Houſe of Lords for their Concurrence therein. The Duke of *Buckingham* for furthering the Petition againſt Papiſts, and againſt ſeveral Propoſals that

that had been foiſted in the Articles for the Match with the *Infanta* of *Spain*, was accuſed by the *Spaniſh* Ambaſſadors of matters (as they pretended) of high concerns. This Accuſation cauſed a little Jealouſie between the King and the Duke for a time, which cauſed *Gondamore* to beſtir himſelf with his Correſpondents privately in *England*, which he by the means of the Silver key ſoon pick'd the lock, and ſet the Dukes Accuſers free again; for the *Spaniſh* Ambaſſadors (although they were at their return into the Realm) confined for a few days, yet were they afterwards brought into Favour, and imployed in affairs again.

The Dukes ſifting of the *Romiſh* and *Spaniſh* Propoſals, as alſo his being the cauſe of the impriſoning of theſe *Spaniſh* Ambaſſadors cauſed His Grace to become odious at Court in *Spain*. The Earl of *Briſtol* proteſted againſt the Dukes Narration touching *Spaniſh* affairs, for

for which he was committed to the *Tower* of *London*, not to be admitted into His Majesties Presence, nor to plead his Cause before him. These Clashings between these Noble Peers caused His Majesty to put on his Royal Robes upon the *Saturday* following (and to come to the House of Peers) being upon the 29*th.* of *May*, where His Majesty and Mr. *Speaker*, Sir *Thomas Crew*, made each of them a Speech, and so the Parliament was adjourned.

The *Spanish* Match falls, and the *French* takes.

After which these Proposals of *Spain* vanished, and a new Treaty began for matching the Prince into the *French* Kings House, which was quickly by the means of Cardinal *Richlieu* embraced, and so made a flattering Speech for that purpose; so that in *August* following the Match was concluded, and in *November* following the Articles of Marriage were sworn unto by His Majesty, the young Prince and the *French King*.

CHAP.

CHAP. XIV.

How ſeveral Jeſuits, Fryers and Prieſts flocked into Ireland. *A Popiſh Biſhop and ſeveral Jeſuits ſeized on with Letters. The Clergy of* Ireland *againſt tolerating of Popery. Taken out of Sir* James Wares *Memorials.*

ANno 1623. the Council of *Ireland* having intelligence how many Jeſuits, Fryers and Popiſh Prieſts had come from beyond Seas and from *England* into this Kingdom, private ſearch was made, and a Schedule came into the Council of theſe whoſe names enſue, who were then ſucceoured in *Dublin.*

William Malone a Jeſuit,
James Comfore a Fryer,
Bartholomew Hamlin a Prieſt,
James Hamilton a *Scotch* Fryer,
One *Rochford* a Prieſt,

Thomas

Thomas Coyle, alias *Cooley*, a Prieſt,
One *Hamlin*, Brother to the aforeſaid *Hamlin*, a Fryer,
Patrick Brangan a Prieſt,
One *O Donogh* a Prieſt,
Lawrence Cheevers a Fryer,
John Netterville a Jeſuit,
Francis Fade a Jeſuit,
One *Talbot*, then Vicar General.

More there were of theſe *Romiſh* Clergy which were not then diſcovered.

At this time the Rumour was how theſe and others met in great numbers at Alderman *Hyans* houſe, and at Sir *James Carolls* Alderman, and at *Alexander Vſhers*, where they were quarrelling ſeveral times about the diſpoſing of Titular Biſhopricks, and other Benefices: upon this Diſcovery a Proclamation, upon *Saturday* being the 24*th.* of *January* 1623. iſſued out, and was proclaimed at *Dublin* for the Baniſhing of Jeſuits, Fryers, and Popiſh Prieſts out of *Ireland* within forty

A Proclamation againſt theſe Prieſts.

forty days after the date thereof, which was dated the 21*th.* of the ſame month.

This Proclamation ſeemed unto ſeveral of theſe Popiſh Clergy but as a Bugbear to frighten little Children: for on the 23*th.* of *March* following, one Father *Stockdale*, an *Engliſh* Prieſt, who ſecretly had dependency on *Gondamore*, and by him ſent hither to drive on a Deſign, was apprehended, and committed to the Caſtle of *Dublin*, but he was ſhortly after ſent for *England*.

A Favourite of *Gondamores* ſeized on.

Anno 1625. This year the Prieſts, Fryers, and Jeſuits, depending upon ſeveral of the *Iriſh* Gentry, grew very ſawcy, and ſpake boldly: again, upon the 20*th.* of *September* a Conſpiracy was diſcovered, how the Family of the *Maguires* had plotted to take the Kings Caſtle of *Inis* in the County of *Fermanagh*.

Towards the end of this year, in the beginning of *February*, the Titular Biſhop of *Fernes* with other Jeſuits were ſeized on in a Ship of *Manſter*

A Popish Biſhop with ſeveral Jeſuits ſeized with Letters.

Munſter in that Province, being there hid, with whom there were ſeveral ſeditious Letters, written to the *Iriſh* touching Rebellion. In one of the Letters were theſe words written, from *Miles Magreah* a *Franciſcan* Fryer, then at *Cevil* in *Spain*. *Countrymen, be not diſheartned that the Match did not take with* Spain, *ye be in as good a condition, as it has hapned with* France, *ſhe being a Catholick Princeſs. The Catholicks have their Archbiſhops and Biſhops amongſt you, although the Hereticks poſſeſs their Dioceſſes, which is a hope for us to be reſtored in good time. Pray receive your Primate of Ardmagh Father* Hugh Mac Caghwell, *the Succeſſor of* Peter Lumbard *your late Primate deceaſed, and be ye ſubordinate unto him, as he is of our Order of St.* Francis.

The ſubſtance of one of their Letters.

This Letter was hardly read by the Council, when intelligence came to the Lord *Faulkland* and the Council, that he was landed in *Ireland*; upon which ſearch was made for

for to ſeize on the ſaid Popiſh Primate; but he having intelligence fled beyond Seas, and ſo went to *Rome*, where he remained not many months when he died: for the news came to *Dublin* of this *Mac Caghwells* death, for whoſe Soul the Prieſts of this City of *Dublin* ſaid ſeveral Maſſes.

Anno 1626. The Proclamation againſt Jeſuits, *&c.* being now forgot, they flocked up to *Dublin* very thick: for witneſs, on the 29*th.* of *January* 1626. their great Friend *Thomas Plunket* Alderman of that City (and the richeſt Alderman that ever was in *Dublin*) was buried; the ſeveral *Romiſh* Orders, then being in *Dublin*, clothed this Alderman ſometime in the *Franciſcan* Weed, ſo in the *Dominican*, and other of the Orders Habits, to ſanctifie him, that he might not tarry long in Purgatory: and truly, theſe Orders had reaſon ſo to do, for the Alderman left to them a thouſand pounds to be diſtributed.

Anno 1627. This year Monies being required for assisting His Majesty against the *French*, as is specified already in *Foxes and Firebrands* in the Second Part, the *Romanists* denied to assist their King unless they could have a Toleration for their Religion; at which time *James Usher* Primate of *Ardmagh* and Dr. *George Downham* Bishop of *Derry* preached against it, so also did *Malcalm* Archbishop of *Cashel*, upon the 29th. of *April*, preach against the Toleration of the Popish Religion in *Christchurch* in *Dublin*.

This year the Abbot of *Asheoe* a Popish Priest was seized on, for bringing over Rebellious Bulls and Indulgences from *Rome* to delude the Kings Subjects; but before his Tryal he prevented the Hangman, for he hanged himself in the Castle of *Dublin* upon the 27th. of *November*. He was wracked before having accused many, and afterwards denied all that he had sworn unto.

Anno

Anno 1628. Upon the 23*th.* of *November*, being *Sunday*, at night, the Titular Bishop of *Down* and *Connor* died in the Castle of *Dublin*. He was accused by one *Patrick O Mulvany* a Popish Priest of a Conspiracy to bring in Foreign Powers. The *Tuesday* following at four of the clock in the morning he was brought forth, and buried in St. *Warboroughs* Church-yard.

News came the second of *December* unto *Dublin*, how the *Hollanders* had met with the King of *Spain's* Fleet coming from the *West Indies*, and that they had taken the worth of sixteen Millions therein. This news coming to *Drogheda* (on the 4*th.* of the same month) to the Mayor of that Cities ears, one Father *Crassey* being in company fell into a great Passion, and said, *Is it so!* and by reading the News being convinced, said these words, *Farewell the poor Catholicks Cause of* Ireland *then, for* Ireland *was sure to have had four of those Millions sent*

The *Spanish* Fleet taken by the *Hollander*.

her to have helped her againſt the Hereticks. The people ſuppoſing that he had been drunk, he having drank pretty hard at the Mayors that day at Dinner, checked him, ſaying, *Father* Craſſey, *have a care what you ſay.* To which he replied, *It is true, By this Book,* pulling out his Maſs-book. Upon this he immediately went forth the back way of the Mayors Houſe towards the Garden, and there cut his own Throat, through Grief for this News.

The Opinion of two holy Fathers touching the diſſolving of Maſs-houſes in *Dublin anno* 1629.

It was thought by the moſt Reverend Fathers in God *James Uſher* late Primate of *Ardmagh*, *Lancellot Bulkely* Archbiſhop of *Dublin*, and others of the Biſhops and Clergy of *Dublin*, that had not the Popiſh Maſs-Houſes of *Dublin* been demoliſhed *anno* 1629, (as is already mentioned in the Second Part of *Foxes* and *Firebrands*, pages 72, 73. to 77.) there had been Wars ſooner than in the year 1641, and that the Church of *England* had periſhed.

To

To confirm this the Primate of *Ardmagh* and *Lancellot* Lord Archbiſhop of *Dublin* wrote to the Biſhop of *London*, ſaying;

Right Reverend,

WE your Brethren of Ireland *having undertaken the Cure of Souls within our ſeveral Dioceſſes in this His Majeſties Realm of* Ireland, *moſt humbly either crave our Brethen of* Englands *Charity & not their hard Cenſures of us, as if we neglected our Duties; or do humbly crave yours and their aſſiſtance to inform His Majeſty and the Lords of that Council, that this Kingdom ſwarms of diſguiſed* Romiſh *Orders of all kind; which if not ſpeedily remedied, many evils will enſue, as the decay of the Goſpel, the encreaſe of Popery, and the impoveriſhment of this Realm; for they eat the Bread out of the poor peoples mouths. The evil event that is like to enſue by their lying and fabulous Stories which they affirm for truth to their Auditory; beſides their ſecret*

Note that *Laud* was then Biſhop of *London.*

and ſeditious Plots which they daily ſaw amongſt the Roman *Catholiks of the Nation; which wants nothing but time and opportunity to perfect; how ſoon it may burſt out none knows, ſaving the Everlaſting and All-ſeeing God. We therefore humbly crave your charitable Opinions of your Brethren here for our late Demonſtrations againſt Schiſms and Idolatry, as alſo againſt inhumane and indecent Practices, which ſhews our Readineſs and Loyalty towards Church and State, according to the Churches Reformation. Thus we ſignifie our State, Condition and the Perils which are like to enſue, if not prevented: ſo diſcharging our Conſciences, we reſt your Faithful and Loving Brethren in Chriſt and in his Church, craving your Prayers;*

Ja. Armachanus,

Dublin Jun. 4. 1630.

Lan. Bulkeley, &c.

This was not all the Complaint which our Clergy of *Ireland* made

as

as touching matters of this nature, we therefore humbly lay before you another Letter, of the Right Reverend Father in God Bishop of *Killmore*, as it is certified by *John Rushworth* of *Lincolns Inn* Esq; in his Second Part *page* 47. being written unto the Bishop of *London*, as aforesaid.

The Bishop of *Killmore*'s Letter to the Bishop of *London*.

Right Reverend,

I *Have been about my Dioceſs, and can ſet down, out of my knowledg and view, what I ſhall relate, and ſhortly to ſpeak much ill matter in a few words. It is very miſerable every way, the Cathedral of* Ardagh (*one of the moſt antient in* Ireland, *and ſaid to be built by St.* Patrick,) *together with the Biſhops Houſe there, are down to the ground. The Church here is built, but without Bell or Steeple, Font or Chalice. The Pariſh Churches all in a manner ruined, unrooffed, and out of repair. The People, ſaving a few* Britiſh *Planters, here and there, (which are not a tenth*

part of the Remnant) obstinate Recusants, a Popish Clergy far more numerous than we, and in the full exercise of all Jurisdiction Ecclesiastical; by their Vicars General and Officials, who are so confident, as they excommunicate those that come to our Court, even in Matrimonial Causes; which Affront hath been offered my self by the Popish Primates Vicar General, for which I have begun a Process against him: The Primate himself lives in my Parish, within two miles of my House, the Bishop in another part of my Dioceſs farther off. Every Parish hath his Priest, and some two or three apiece, and so their Mass-houses: also in some places Mass is said in the Churches. Fryers there are in divers places, who go about, though not in their Habits, and by their importunate begging impoverish the people, who indeed are generally very poor.

Kilmorensis.

No

No care being taken to execute the Proclamations that were from time to time proclaimed, after these Letters of Complaint were written, the Popish Clergy never mattered whether more or less issued out against them; perhaps it would be unto them as unto others, that is to say, nine days wonder, during which space they would secretly lurk and sneak a little, yet afterwards run their old way: and thus they drove on their Designs until the year 1641. which then testified what these Reverend men had already written.

CHAP.

CHAP. XV.

Thomas Cooper *his discovery of the Romish Clergie and their Projects, taken out of the Memorials of the Most Reverend* Will. Laud, *Archbishop of* Canterbury, *during his Episcopacy of* London, Anno 1628

UPon the first of *March*, *Thomas Cooper* of *Dover*, Seaman, brought me a Letter written from *Paris* by one *Richard Delamare*, directed unto *Richard Smith* a *Romish* Priest, called by that Clergy, the Bishop of *Chalcedon*. *Thomas Cooper* being examined how he came by this Letter, made this Narrative.

Cooper's Narrative.

That whereas upon the middle of *December* last, Orders came to the Magistrates of *Dover* to make strict search for one *Richard Smith* a Popish Bishop: He with other Seamen were

were employed to ſearch thoſe Ships that were then ready to ſet Sail from thoſe parts. Upon the 26th. of *February* a Ship coming to *Dover* Haven from *Calis*, ſome Paſſengers there landed, amongſt whom one enquiring for Mr. *Sharp* a Ship-Carpenter, and that he had a Letter for him, gave me the ſame to give him; but he drinking with his Fellow-Travellers, ſeveral of the Letters lay on the Table. My Son *William Cooper*, a Youth of 12 years of age, whilſt they were drinking, being bred up to read and write, read the Superſcription thus, *To the Reverend* Richard *the Holy Father in God Biſhop of* Chalcedon: Theſe words running in the Childs Head, he repeated the Superſcription very often; at laſt I asked him what he meant by ſaying ſo. The Boy ſaid there is a Letter on the Table, amongſt other Letters there, written to that man; upon which I cheered up my Son, and called him a good Boy, and bad him go into the Room

where

where they were drinking, and privately bring me that Letter if he could, which my Son did accordingly; when I received the Letter I went to my neighbour *John Stokes* his house, where he and my self read the same. But before he and I could return the company were dispersed: I went to the Governour to get a Warrant and Souldiers to search for this man, but could not find him; but we found some of the Passengers who could give us no further an accompt of him, only that he came over with them in the said Ship. Upon this I went again to the Governour, who sent for some of the Passengers to enquire further, but could not get any more out of them than that he was an *English* man as they supposed, and that he called his name *Bromfield*. The next morning search was made again, but we could not find him: hereupon the Governour sent up two men with me unto your Lordship, and so charged me to give you this

this Letter with my own hands. This is the truth of all, to the beſt of my remembrance, unto which I ſubſcribe my name this fifth day of *March, Anno* 1628.

Tho: Cooper.

The Letter of *Richard Delamare* unto the Popiſh Biſhop of *Chalcedon* runs thus.

Reverend Sir,

Delamare's Letter to the Popish Bishop of *Chalcedon* then in *England*, intercepted.

THe ſeveral Orders of this City be perplexed at the hearing how ſeverely you have been dealt with by ſome of our Engliſh *Orders there. They have had by this a ſharp reproof from our Biſhop, as alſo from the Provincial of the Society of Jeſus, our Maſter of the* Engliſh *Friery of St.* Francis *hath likewiſe rebuked them, which I hope will qualifie and abate the late Contention amongſt the Orders, and you be thereby the better able to proceed in your Undertakings ſince you have departed hence this laſt time: We be glad to hear how you are in eſteem*

esteem with them at present, God contrive it for the good of the Catholick Cause, and the honour of the Blessed Apostle St. Peter *and his Successors, his Holyness and his to the Worlds end. Confirmation had ceased without you had been sent thither, there having not been a Bishop amongst the Orders for a long time with you in* England: *We are glad to hear of the number of young Branches which you have laid your Sacred Hand on in the late Confirmation in the Northern parts, as also in* London; *sweet Jesus encrease them dayly hereafter, that they may be Instruments to oppose and suppress Heresie still raging in those Territories. The Holy Trinity, the Holy* Mary *Mother of God, The Prophets, Apostles, Saints, Martyrs, and the Prayers of our Holy St.* Francis, *guide, prosper, and assist you in your purposes and undertakings.* Amen.

Richard Delamare.

A Proclamation against the Popish Bishop of *Chalcedon.*

Immediately upon this I hastned unto his Majesty, where leaving the

the Original that the Council may view the ſame, the better to conſider hereupon; His Majeſty was gratiouſly pleaſed upon the 24*th.* of *March* 1628, to iſſue forth a ſecond Proclamation againſt this Popiſh Biſhop, ſomewhat to the ſame effect of the former, dated on the 11*th.* of *December* laſt paſt, being then informed what an Incendiary this ſaid *Richard Smith* the aforeſaid Popiſh Biſhop was. This moſt Reverend Father *William Laud* in his Memorials of this year makes alſo mention as follows. Five days after the iſſuing out of the Proclamation againſt this *Richard Smith*, being *Sunday* the 29*th.* of *March*, I received a Letter from the Dean of St. *Pauls*, in which were theſe words written, in a Paper encloſed therein, William Laud, *look to thy ſelf, and be aſſured thy Life is ſought, becauſe thou art the Fountain of all Wickedneſs; Repent thee of thy monſtrous Sins before thou be taken out of this world; for God nor the world will not*

Bishop *Laud* threatned for this Diſcovery

not permit such a Whisperer as thee to live to counsel the King.

Further enquiring after this Paper, I straightway went to the Dean of St. *Pauls*, who likewise shewed me another Paper to the same effect, wherein the Lord Treasurer and the Dean himself were threatned as well as my self. He told me, these two Papers were found in his own yard, as soon as the Porter went to open the Gate: after Sermon I desired the Dean to go with me to His Majesty, which he did, and I bad him to deliver the same accordingly, at which His Majesty, after reading them both, shook his Head, saying, *Fear not, Laud, thy Death shall be their bane who ever attempts it.*

This Memorial of so Reverend a Father, I thought fit here to insert upon two accounts; first, having mentioned this Godly man in my *Foxes and Firebrands, p.* 83. which, had I searched my Papers diligently at that time, should then have been inserted:

incerted: secondly, this Narrative or Memorial of his I rather put forth, that the world may see how far this Father was from Popish Principles; how eager he was to discover these things unto the late Gratious King, for the good of the Church of *England*; and that wise men may perceive how soon he was threatned (after he had been instrumental for the Proclamation aforesaid to issue out against the said Popish Bishop) that his Life was aimed at long before they could accomplish their Designs; which could never have been perfected but by Papists; Who knowing that Papists is an odium unto Protestantism; therefore they infused into the heads of the Zealots (which be the Pharisees of our Nation) that this holy Father was Romishly inclined; knowing them to be the most furious of the two, that it might take the greater credit amongst the milder, and so cut him off the sooner: by which the *Ro-*

manists have slipt their necks out of the Halter, and caused the malignancy of this male act to lye on the shoulders of the Dissenting party, then generally called Puritans. And it has been ever observed since the Reformation, that where ever an Archbishop or Bishop is in favour with this Prince, *Rome* immediately contrives his destruction; witness at the first beginning of the Reformation of our Church of *England*, how they designed Archbishop *Cranmers* Death in King *Henry* the Eighths days, and ceased not until they had effected the same in Queen *Maries* Reign. Read also how they aimed at Archbishop *Bancrofts* Life when Queen *Elizabeth* revived the Reformation of the Church of *England*. Thus did they contrive the Death of this godly Martyr, owing a spleen unto him for undertaking to answer the Jesuit *Fisher*; which Piece of his is yet extant, and worthy of Reprinting; it being so defensive a Fort a-

gainst

gainſt *Romes* ſcaling of the Walls of our ſacred Church, the Proteſtant Church of *England*;) he being the triumphant Captain of the Church Militant: as appears by this following Letter, intercepted at the *Hague* by *Andreas ab Habernfield*, written from *London* unto a *Scotch* Jeſuit, named *Miles Magibbons*, lately come from *England* thither.

Brother Miles,

TO behold how our *Brothers* Ramſey, Carew, Sallop *and* Finne *do act the Functions of Puritans in* Yorkſhire *and in* Scotland, *you would ſwear, had you not known them to have been of our Fraternity, that they were fierce and furious Hereticks; for they ſpeak as much againſt themſelves as ever did an Hereticke, nay rather more than ſeveral of the Hereticks do to this day. I chanced to come to St.* Mary Overs *on* Sunday *laſt, where enquiring who preached there, they told me a Stranger, called Mr.* Knowles, *a Scotchman, and*

Note whence our Common-Prayer was termed *English* Mass.

being resolved to hear him, I walked by that Church, with others who waited there, until the Heretical Mass was finished; and when I came in, whom did I espy but Andrew Murrey, *one of our own Society: but lest that my sight should put him out of Countenance, I kept my Hat over mine eyes, and hanged down my head: His Text was,* Shew me thy Faith by thy Works, &c. *which he handled very well to the purpose, not in the least discovering of his Function, he made it appear unto the Auditory, that the Apostles shewed their Faith by their works in preaching and teaching, and saying, I hope you will not be angry with me, if I tell you it could be wished, that the Bishops here did preach more than they do, and that they were not so lazie as now they be grown; for we, poor ignorant souls, do labour as much as the Spirit and our humane strength can afford us to teach ye, my beloved Brethren, lest ye be led astray: Thus all Preachers of the Gospel ought*

to do; if Biſhops refuſe it, or neglect it, who ſhould rather teach you, and ſhew you and us good Examples more than they? for the Oath of a Biſhop requires more than is required of us, or of thoſe who have ſeveral Livings under their ſeveral Dioceſſes; as for my part, poor ſinner and wretch as I am, it being my Function, though I have no Livelihood, ſaving Gods Grace, and the general Charity of the people, I ſhall declare the Truth of Gods Word, leſt Faith forſake me, or that my Works periſh, and ſo become unacceptable to God and Man. Then to abſolve himſelf, he ſaid, Excuſe my large Expreſſions, dearly beloved Brethren, I am not againſt Epiſcopacy, ſaith he, (meaning the ſacred Epiſcopacy of the ſacred Mother Church of Rome, *which we own,) but that it grieves many poor Souls to ſee how daintily they feed, and that they do not expend their Incomes towards Hoſpitality, as the Papal Clergy did formerly, although they did it in a contrary way to what the Religion*

now requires. This his come off affronted the Heretical Episcopacy more than what was said before, After Sermon several gave Andrew *good Gifts, and before night he had received as good as fourteen or fifteen pounds: yet with caution I had him withdraw from* Southwark *and those parts, lest he be seized on, which Counsel he took, otherwise he had been seized on; for the Heretick Archbishop* Laud *laid wait for him, so that now he walks the streets with a Peruke and a Sword by his side, called by the name of* John Andrews *Gentleman: if any write unto him direct your Letters under that name; for you will find that Name entred in his Indulgence amongst the Names there mentioned, and entred in the Society of* Paris, *where you are to go shortly. I could wish that all the wise men of our Country were as well able to act their parts as he; if so, Heresie would soon confound it self, and the Catholick Faith flourish in these parts again. Several of the Society act cunningly; at Court*

as

as zealous outwardly for English *Maſs (as we now term it) with Pesbyterians and Independents as they, with other Rabble the ſame, by which at our general Meetings we ſteer our courſes accordingly for the Mother Church of St.* Peter. *Let other Noviſts be ſent over ſpeedily; for we find no way better to confound either of theſe Hereticks, than to ſet them together by the ears, ſo that, we hope, we may ſit down and laugh to ſee and behold how in a ſhort time they will deſtroy one another.*

From *London* *Octob.* 20. 1640.

Your faithful Friend and Brother in Jeſus
Philip Strappes.

Theſe for Miles Magibbons *at the* Angel *at the* Hague *deliver.*

This Letter Mr. *Andreas ab Habernfield* delivered unto Sir *William Boſwell* then at the *Hague*, who ſent it unto Archbiſhop *Laud.*

A Dominican Fryer in Limerick reclaimed.

Anno 1630. January 18. there came one *John Mac Enerry*, a *Dominican* Fryer, unto the Protestant Bishop of *Limerick*, who confessed unto him, that his Conscience accused him of being of that Order, and of the *Romish* Faith, because that Church held damnable, rebellious, and uncharitable Tenents: and that although he had sworn unto several damnable and rebellious Conspiracies against the Church of *England*, and had taken the Sacrament never to divulge them; yet for the future he would recant and take the Sacrament according to the Church of *England*, never to practice, preach or commune with the Church of *Rome* any more.

Upon these words of *John Mac Encry*, alias *Enerry*, the *Dominican*, the Bishop encouraged him, and succoured him within his Palace; yet for further satisfaction he caused *Mac Enerry* to preach a Recantation Sermon, which he did in the Cathedral Church of that City: but

but when he was in the midſt of his Sermon he was diſturbed by one *Gibbon Walſh*, another *Dominican* Fryer, who for his preſumption was apprehended; although ſeveral other Prieſts, and ſome of the Citizens of the ſame Principles oppoſed the Souldiers as much as in them lay. All this would not make the Convert accuſe any of them, by reaſon of his Oath aforeſaid; yet in his Sermon upon *Candlemas* day following he declared, that the Church of *Rome* had (of *Jeſuits*, *Franciſcans*, *Dominicans*, of Popiſh Prieſts, and of other Orders, Biſhops, *&c.*) in *Ireland* at that time above one thouſand ſix hundred Clergymen; and that there were great Conſpiracies then contriving againſt His Majeſties Realm and the Proteſtant Clergy therein. He named two of his own Order, *Patrick Gibbs* and *James Hamilton*, both *Scotch* Fryers, to go under other names, who deluded the people in the Province of *Munſter*, ſpeaking

The number of Popiſh Clergy in *Ireland* this year.

speaking against the Church Service and manner of their Administration of the Sacrament of the Church of *England*, purposely to bring them from Episcopacy. This the Bishop assured unto Sir *James Ware* Knight, the Term following, to be true.

CHAP.

CHAP. XVI.

Epiſcopacy firſt in Ireland. *Epiſcopacy reformed in King* Edward *the Sixth's Reign, and how long it continued in that Form. Mutation of Epiſcopal Government into Preſbitery, by the Uſurpers Jeſuitical Sects and Schiſms.*

HIſtorians mention as if St. *James* the Apoſtle came into *Ireland*, and here planted the Goſpel: but not to depend upon ſuch Authors, we ſhall only begin from the fourth Century after Chriſt, having ſurer ground for our foundation. Venerable *Bede*, *Ralph Higdon*, *Hollinſhed*, *Hooker*, and divers other Authors concord, that St. *Patrick* was the firſt that preached the Goſpel in this Nation. It is certain he was the firſt Biſhop, and came hither from *Cæleſtinus* then Biſhop of *Rome*,

Rome, about the year 432. by whom he had been consecrated, and received Power for consecrating others; whereby you see that in those days one Bishop could consecrate, although *Rome* would have three or more then present: and whereas it is generally said amongst Papists, that none saving an Archbishop can consecrate a Bishop, then the Question is, whether St. *Patrick* was at first an Archbishop or no, or his Successors after him; if they were, then what needed *Eugenius* the third send over into *Ireland* four Palls by *John Paparo*, *viz.* one to *Galasius Armachanus*, to *Gregory* Bishop of *Dublin*, to *Donatus* Bishop of *Cashel*, and to *Edanus* Bishop of *Tuam*, about the year 1152. This we signifie upon two accounts, *viz.* that one Bishop may consecrate another without the aid of three or more, and that a Bishop may consecrate another, although not an Archbishop: in this point the *Roman* Fox is catched.

Vide Jo. Ware de Præsulibus Hiberniæ.

Now

Now knowing that perverse men, Papists and Dissenters, will be apt to say, Did not your Episcopacy of *Ireland* first come from *Rome*? the Papist boasting that our Episcopacy came from thence; and the Dissenters on the other side hitting us in the teeth, saying, Have not several learned Authors made it appear that the Bishops of *Rome* be Antichristian. To answer both our Adversaries, the Question will be, how long is it since the Bishops of *Rome* became Antichristian? Those Writers who write upon this Subject call none of the Bishops of *Rome* Antichrist before *Boniface* the third's time; therefore they cite him to be the first Antichristian Bishop of *Rome*, for assuming of the Title of Universal Bishop. If so then ask the Papist, Are you of the Mind as the Catholicks were before the days of *Boniface*; or of the Mind as the *Romanists* be now, as your Bishop assumes that Title? If he says he is of the Opinion as the Bishop of *Rome*

Considerations for Papists and Dissenters who are enemies to the Protestant Church of *England*.

Rome is now; then let him compare from the time that *Celestinus* lived in, and became Bishop of *Rome*, and when *Boniface* the third succeeded, and he will find above 182 years; so that it is evident how Papists have fallen from their Forefathers Religion and Principles.

In case the Dissenter despises the Episcopacy of the Church of *England*, before he gives his Verdict let him consider three things. 1. How Episcopacy was in the Apostles or Primitive days. 2. How *Rome* and her Bishops corrupted that holy Order. And lastly, How *England* and her Church have reformed her Episcopacy according to the method of the Primitive Fathers, and how she has denied that Bishops Usurpations and Idolatries, his pretended Supremacy, Jurisdiction, and Universality: which if well computed, and it doth not convince him, he must be an Enemy to the Church of *England*, or an Impostor in a Jesuitical Dress, as *Faithful Commine* and

and *Thomas Heath* were in Queen *Elizabeths* Reign, already mentioned.

When the Church of *England* began her Reformation, and King *Henry* the Eighth had forsook *Rome*, and denied her Supremacy, *George Browne* Archbishop of *Dublin* and *Edward Staples* Bishop of *Meath* were the first of our *Irish* Bishops who followed Archbishop *Cranmers* Form, and after, upon the proclaiming of the Protestant Church of *England* in the Reign of King *Edward* the Sixth, these two with others of our *Irish* Clergy became Protestants. This Reformation had but a little time to flourish, for upon the Succession of Qu. *Mary*, *George Browne*, *Edward Staples* and those who had reformed were expulsed: the Queen in lieu of *George Browne* sent over *Hugh Corwine* sometime Archdeacon of *Oxford*, and born in *Westmoreland*, who succeeded the said *George* in the Archiepiscopal Chair of *Dublin*, and was also Chancellor

Episcopacy reformed in *Ireland*.

The late Kings Love to the Protestants.

cellor of this Realm. This *Hugh* (upon the deceaſe of Q. *Mary* reformed, and was continued by Q. *Elizabeth*, which Proteſtant Epiſcopacy continued unmoleſted till the year 1641. upon the Inſurrection of the *Iriſh* Papiſts; yet ſupported in *Dublin*, by Sir *William Parſons* and Sir *John Borlace* Lords Juſtices, and afterwards by his Grace *James* Duke, then Marqueſs, of *Ormond* and Lord Lieutenant of *Ireland*, until the year 1647. at which time His late Gracious Majeſty King *Charles* the Firſt of happy memory being in exile, and not able to defend that City any longer againſt the *Iriſh* Rebels, rather than he would deliver up the ſaid City into *Iriſh* hands, gave Orders unto His Grace to let the Parliament of *England* take it into their hands, to ſecure the then Proteſtans inhabiting within the ſame from the *Iriſh* Papiſts; which is a true Teſtimony of that Godly King and Martyr's Love and Affection unto the Proteſtant Religion: although

The late King's Love to the Proteſtants.

although both Papist and Dissenter did in those days cast aspersions amongst the Subjects to the contrary. Neither ought we to omit the Fidelity of His Grace *James* then Marquess of *Ormond* and Lord Lieutenant of this Nation, but declare his great Care for the preserving of *Dublin* against the *Irish* Papists, for the supporting of the Service of the Church of *England* during his stay at *Dublin*; which City (though even in want of Victuals, Mony and Munition, and most of the Kingdom in the Papists Hands) he like a faithful Steward miraculously held out against his Masters Enemies, and did not deliver up his trust, until His late Sacred Majesty of happy memory sent him Orders for so doing, which was to the then Parliament as aforesaid.

The Duke of *Ormond*'s loyalty to his Prince, and Care of the Protestants in *Dublin*.

Upon this Princes departure from *Dublin*, Orders came out of *England* for altering of Ecclesiastical affairs, *viz.* an Order for the abolishing of the Common Prayer, which was in

Alterations in the Protestant Religion by Dissenters.

Dublin used during His Graces Government till this change, notwithstanding it was by the then Parliament prohibited in *England*: secondly and Order for laying aside the Episcopacy and its Jurisdiction; and also another for prohibiting all our Orthodox Clergymen from preaching, unless they would take the then Covenant; which being denied by these most Reverend and Reverend Clergymen, whose Names ensue, they were silenced.

The Duke of Ormond's loyalty to his Prince, and Care of the Protestants in Dublin.

The names of the Clergy of *Ireland* that were silenced.

Lancelot Archbishop of *Dublin*.
John Maxwell Archbishop of *Tuam*.
Anthony Martin Bishop of *Meath*.
William Goulbourne Bish. of *Kildare*.
Robert Maxwell Bishop of *Kilmore*.
George Andrew B. of *Ferns* and *Leighlin*.

who after this Prohibition went for *England*, and died at *London anno* 1648.

Alterations in the Protestant Religion by Dissenters.

Robert Sybthorp Bishop of *Limerick*, who died at *Dublin anno* 1648.
Edward Parry Bish. of *Killalow*.
William Baly Bish. of *Clonfert*.

Doctor *Ambrose Aunger*,
Doctor *James Sybald* Preacher of
St. *Warburroughs*,
Dr. *Arth. Ware* Archdeacon of *Meath*,
Rob. Barry Preacher of St. *Audoens*,
Joh. Parker Preacher of St. *Michans*,
but since His Majesties Restoration, first consecrated Bishop of *Elphin*, then translated to the Archbishoprick of *Tuam*, and some years before his death translated to the Archiepiscopacy of *Dublin*; this *John Parker* in *Oliver Cromwells* days here in *Ireland*, *anno* 1649. was imprisoned upon suspition of being correspondent with the Duke of *Ormond*.
Mr. *Dixon* Preacher of St. *Katherines*,
Mr. *Marveson* Preacher of S. *Kevens*,
Mr. *Boswell* Preacher of St. *Johns*,
Will. Pilsworth Preacher of S. *Michaels*,
Tho. Seele since His Majesties happy Restoration Provost of *Trinity* Colledge of *Dublin*, and several others not here named.

Upon the prohibition of these godly

ly Divines from preaching. Presbytery sprung up amain, but bore little sway before Independency came in for a share: for about the year 1650. Dr. *Samuel Winter* came over hither, and was made Provost of *Trinity College* of *Dublin*: the Sacrament at this time was by the Presbyterians given standing, but this *Winter*, for distinction sake, gave it to his Followers sitting, for which purpose several Tables (upon those days) placed together in length from the Choir up to the Altar in *Christ-church* in *Dublin*: this his Fraternity were also, for further distinction sake, to call one the other Brother and Sister, by which device he drew unto his Congregation a large number from the Presbyterian Tribe. Thus this Doctor flourished, together with the Presbyterians, until the year 1652. or thereabouts.

About the year 1652. *Charles Fleetwood* coming hither to rule the Affairs of this Nation, he brought over with him one *Thomas*

Patience

Patience a Bodicemaker or Taylor by Trade, whom he made his Chaplin. *Fleetwood* being a great Anabaptiſt had no ſooner uſurped the Government, but this Anabaptiſt Preacher muſt preach in *Chriſt-church*, that being the Church for the Lord Lieutenants and Deputies of this Realm; ſo that Dr. *Winter* was forced to give way for a new Preacher; yet that this new Alteration might not totally expulſe Presbytery and Independency, theſe two were to preach as oft as they pleaſed in the ſaid Cathedral: but *Charles Fleetwood*, to encreaſe his Fraternity, and add to *Patience's* Congregation, at this time would prefer none to Place or Imployment, ſave thoſe of this Fraternity, or thoſe who for Lucre ſake would renounce their Baptiſm and become of this Tribe; whereupon ſeveral both from the Presbyters and the Independents fell, and were dipt.

At this time one *Anthony Nugent* a Popiſh Clergyman, of whom we

have already mentioned in our Second Part of *Foxes and Firebrands* p. 149. he having been one of *James Naylers* Disciples, and went before him through the Streets of *Bristol*, crying out *Hosanna*, for which the said *Nayler* was stigmatized. This *Anthony* fled into *Ireland*, and came to Collonel *Lawrence*, under whom he became a menial Servant, working as his Gardiner, in the City of *Waterford*, of which place the said Colonel was then Governor: in this City of *Waterford Anthony Nugent* became an *Anabaptist* in outward appearance, and preached up Free-Will amongst that Sect. At the same time this *Anthony Nugent* being desirous to come up to *Dublin*, and having set variance amongst the Anabaptists there, he obtained Letters of Recommendation from the Anabaptists of *Waterford* unto others of *Dublin*; and for his surer conduct, an Order was granted unto *George Wilton*, Quarter-Master of Horse, to conduct him to *Kilkenny*, and

and there to give orders for his further conveyance to *Dublin*: in which Journey, after ſome diſcourſe, *Nugent* confeſſed he was a Clergyman of *Rome*, with a proviſo that he ſhould not betray him: the Quarter-maſter having promiſed him to keep ſecret what he had confeſſed, conducted him to *Dublin*, and gave order for his Convoy to *Dublin*; where, under the name of *Coppinger*, for a while he and his Brother *Patience* preached, (*Patience* having by that time got St. *Michaels* Church for his Congregation.) Afterwards he ſerved *Cook*, one of the Regicides who was hanged for the late Kings Murther. This Relation of *Anthony Nugent*, alias *Coppinger*, I took *verbatim* from the mouth of Captain *Wilton*, who now liveth in the County of *Weſt-Meath*, in the preſence of *Mark Pierce* Gent. and *Will. Hutton*, he himſelf peruſing the ſame after it was written.

About the year 1657. another Impoſtor ſtarted up among our A-

nabaptists of *Dublin*, who went under the name of *Grey*, and had St. *Michans* Church in *Ostmontown*. This *Grey* (above an hundred persons yet living can testifie) in a Sermon preached at *Christchurch* in *Dublin*, declared, that *Hell was paved with Kings Crowns and Bishops Mitres*. He was a great Favourite with *Miles Corbet*, and was known to be a Clergyman of *Rome*: he sometimes lived with the Lord *Herbert* of *Ragland Castle* in *Wales* hard by *Holywell*, where he was well known by Sir *Bryan O Neal*, Baronet. This *Grey* departed from *Dublin* full of fear just before His Majesties happy Restoration.

These Jesuitical Policies were not sufficient to distract this Nation, without the help of *Ignatius Loyola's* new-found Religion, which was Quakerism, he being the first Deviser of this Society; for the Quakers about this time put in for a share amongst that Gang who pretended tender Consciences. This Fra-

ternity increaſed from the year 1652. till 1658. to ſo great a number, that they had their general Aſſemblies quarterly within the four Provinces, where ſeveral Jeſuits, Fryers and other diſguiſed *Romaniſts* met and diſcourſed, all under the pretext of Religion, which cuſtom they retain to this day. To confirm which, I ſhall lay before you a true Narrative from one of themſelves.

Of late you have heard of one *Gerrard Moore* a *Carmelite* Fryer, who *in anno* 1682. preached in St. *Audoens* Church in *Dublin* a Recantation Sermon, and gave ſatisfaction unto the Auditory, telling the Reaſons of his Converſion. I chanced for a while to take this Convert into my houſe, partly to teach my Son *French* and *Latin*, and partly to encourage this Convert. In which time I went into the Houſe of one *Anne Harris* a Quaker living in St. *Georges* Lane, who after her mode ſaid to me, Robert, *I hear thou haſt taken the young Frier that was late-*

ly

by converted into thy House; take heed lest he serve thee and thy Church as a Fryer or Jesuit served us (meaning the Quakers!) Hereupon he told me, in the presence of Mr. *Edward Crouch, Pierce Walsh, William Hootton*, and others; that there came unto their Congregation a Fryer, not many years past, who pretended his eyes were opened with their Doctrine, and that he would become one of their Society, and so desired the Congregation to receive him. The Quakers told the Fryer, that in case they received him he must work for his Living, and earn his bread as they did; to which the Fryer told them, he would do his endeavours to please them in all that lay in him, and upon this promise the Fryer was received into the Congregation, and was bound in the nature of an Apprentice, only he was to have Wages according to his Labour; but at last the Fryer finding the Labour toylsom, or that this project would not answer his expectation,

ctation, forſook the Quakers. This I write not in villification of the late Convert, or that I ever ſuſpected him, but only inſtance him as the occaſion of this Relation of the ſaid *Anne Harris*.

Thus did Religion wander about till the happy Reſtoration of our Gratious King, and the Church of *England*, and it will, I fear, wander in a larger Wilderneſs, unleſs a happy Unity be amongſt Proteſtants, and a ſpeedy care taken for the ſuppreſſing of Popery and Separation.

Now whereas Diſſenters are apt to ſay that Popery was ſupported (before *Oliver Cromwells* Uſurpations) by the then Government here in *Ireland*; we ſhall lay before you a true Narrative of a Citizen of *Dublin* yet living, Witneſſed with his own hand-writing: wherein it will appear, that *Oliver* ſupported Popery here, and licenſed Popiſh Prieſts to ſay Maſs: alſo that the Quakers were firſt ſent hither by the Popiſh Clergy, to confound the Proteſtants.

CHAP.

CHAP. XVII.

Oliver Cromwell *a Succourer of* Romish *Clergymen. The Confession of a Jesuit, that he and his Brethren headed the Seperatists, and how they sent Quakers first into* Ireland.

IN *August* 1649. *Oliver Cromwell* came with his Army into *Ireland*, and brought over with him one *Nettervile* a *Romish* Priest, supposed to be a Jesuit, who at his first coming to *Dublin* obtained a Billet to quarter upon *Matthew Nulty* Merchant-Talor, then living in *Fish shamble-street*, near the Conduit whereon the Pillory then stood, signed by *Olivers* own Hand. *Nulty* wanting convenience in his then dwelling house, furnished a Room in an empty house of his next adjoining for Mr. *Nettervile*; where he had not lodged many days, but *Nathaniel Foulks*

Faulks (Captain of the City Militia, who lived at the *Horse-shoe* in *Castle-street*) came to *Nulty*, and challenged him for entertaining a Priest that daily said Mass in his House. *Nulty* (being surprized at this news) declared, it was more than he knew: and therfore he speedily acquainted *Nettervile* with what the Captain said; whereto he replied, *I am so, and my Lord General knows it; and tell all the Town of it, and that I am here, and will say Maß every day.* This *Nettervile* was *Oliver Cromwells* great Companion, and dined frequently with him; he was of the Family of the Lord *Nettervile* of *Ireland*, a great Scholar and delighted much in Musick.

Afterwards, in the year 1651. the said *Matthew Nulty* being to go to *London* to buy Goods, a Gentlewoman, then lying in *Castle street*, desired him to carry a Letter and a Ten shilling piece of Gold to an Uncle of hers, which she called Captain *Curr*, living at the *Spanish*

Embassa-

Embaſſadors Houſe by *London-wall*. *Nulty* arriving ſafe at *London*, went ſeveral times to the Embaſſadors, to enquire for the ſaid Captain *Carr*, but could not hear of him; till haply meeting with a Servant that obſerved the ſaid *Nultys* urgent Inquiſition, who ſaid, *It may be, it is for Father* Carr? and thereupon conducted him to his Lodging. Father *Carr* being made acquainted, deſired to ſee the Letter, which he received, and after perufal thereof he came to the ſaid *Nulty*, dreſſed in a black Taffety Suit and Cloak, with a Beaver Hat and a Silver-hilted Sword. After ſome Salutations Mr. *Nulty* proffered him the Ten-ſhilling piece of Gold that his Niece had ſent him, which he then refuſed, but deſired Mr. *Nulty* to dine with him the next day, being *Friday*, in *Old Fiſh-ſtreet* at a Tavern, to which the ſaid *Nulty* replied, *If I come, may not I bring a Friend or two along with me?* to which he anſwered, *Do and welcome*; and accordingly the next day they

met

met at the place appointed, where this pretended Captain, with two others, (one of which was a Priest, called by the name of Father *Corner*, belonging to the said Embassador) who received *Nulty* and his two Friends civilly, and gave them a Fish-Dinner and a couple of Capons.

At Dinner this pretended Captain and his associates politickly fell to eating of the Capons, and offered Mr. *Nulty* of the same; but he and his Friends continued eating of Fish as the greater Rarity. The Captain perceiving of them to fall upon the Fish, and refuse the Capons, supposed him and his Friends to be *Romanists*, as *Nulty* and his Friends did then conceive, by the following discourse.

This Captain said, *Pray Mr. Nulty have you any Quakers in Ireland?* he said, *Yes*, supposing he meant Quacks, which signifie such sort of Taylors that go from house to house to get work at under rates. *I mean not them*, said Captain *Carr*, *but Quakers*

kers, a new Society of Religion: to which *Nulty* answer'd in the negative. Then said the Captain, *They are now in* Bristol, *and will be in* Dublin *in a short time, before you are there, and will be in* London in 14 *days, and you shall see Women preach through the streets, with high crowned Hats and long sided Waistcoats, crying out,* Repent, for the Kingdom of Heaven is at hand. *We have headed them, we have sent the most learned men we have in* Rome *to head these people: and their Commission is to lay down the Pope and his Religion, with all the Church of* England *that are called Protestants, and to give Toleration to all other Sectaries whatsoever.* Nulty then asking what advantage this could be to the Pope, he answered, *Yes, great advantage; for our work is to lessen the Interest of the Church of* England *as much as in us lies; drawing of them from the Church of* England, *they will be a staggering sort of people, and be apt to lay hold of any new Opinion. We have headed the*

Presbyterian

Presbyterian Church, and all Sectaries. If there be a Church, it must be the Church of Rome, *or the Church of* England: *and when they find themselves without a good foundation of Religion, they will fall back again to the See of* Rome, *and not to the Church of* England.

All this is of the ſaid *Matthew Nulty*'s own dictating, and is ready to depoſe, if occaſion requires: In witneſs his hand, *May* 21. 1683.

Witneſſes preſent,
Will. Hooton, *Matt. Nulty.*
Simon Yeomans,
Will. Birkbeck,
Pierce Welſh.

Thus far you have had the Collections of learned and grave men Eccleſiaſtical and Civil, with other Memorials yet in memory, and to be teſtified, how all our Diviſions have ſprung from *Rome*: we ſhall therefore conclude with a Diſcourſe of Travellers journying thither.

CHAP. XVIII.

Of what is got by travelling to Rome, *and how many sorts of Travellers do journy thither. Also how* Rome *is coming to* England, *if not speedily prevented.*

IT is a hard thing either to dehort those from travelling who are desirous to travel to *Rome*, or to bewail those who have travelled thither already: yet I will say of those Travellers, the same which *Lipsius* spoke of all Travellers; *Vigari & discurrere quivis potest: indagare, & disquirere pauci*, that is, *Many purpose to travel, few travel to any purpose.* If there be one of ten who reapeth benefit by going thither, he is a *Decumanus Peregrinator*, and shall be chronicled for the Mirror of Travellers.

Lipsius Epist. 22. Cent. 1.

That *Roman* Hieroglyphick *S. P. Q. R.* the great and famous Writer

Venerable

Venerable *Bede*, our *Engliſh* Antiquary, hath prophetically expounded of our Countrymen travelling to that City: thus, *S. Stultus, P. Populus, Q. Quærit, R. Romam*, which is to ſay, that *Fooliſh Gallants are fond of* Rome.

Now when the curious Traveller hath ſeen *Rome*, the Queſtion is, did he bring back any Glory to God, Good to his Country, or Grace to his perſon? yea, I rather fear, ſome of them may ſay with St. *Auguſtine*, *Ibam & peribam*, Curioſity led them, and Chriſtianity left them; that they have learned the *Italian* Tongue, but loſt their *Engliſh* Hearts, and that they have changed the Catholick Religion for the *Roman* Religion. Miſerable Travellers are ſuch: God preſerve *England* from this Travel.

I ſhall not condemn all who have travelled to *Rome*; for ſome have brought home knowledge, and have reformed Religion thereby: therefore we ſhall range our Travellers to *Rome* into three Ranks; the ſeri-

ous Traveller, the ſimple Traveller, and the ſubtle Traveller.

The ſerious Traveller, when he journies thither, travelleth as *Joſhua* and *Caleb* did to *Canaan*, to tell us of the Weakneſs of our Enemies, and to ſhew us that their Practice in *Italy* is worſe (if worſe can be) than their Poſitions in Popery. But theſe ſort of Travellers be few, nay ſcarce two of a Tribe, or of a whole Country. But *England* may boaſt that ſhe had two of this ſort of Travellers, *viz.* Archbiſhop *Cranmer*, who was ſent thither by King *Henry* the Eighth, as we have already mentioned, and Mr. *Michael Gravener*, who attended on Mr. *George Gage*, when he was ſent as Agent to *Rome*, aforementioned in *chap.* 13.

Numb. 14. 9.

The ſimple Traveller travelleth thither purpoſely to boaſt that he hath travelled, and ſeen *Rome* and her Pope in his Pontificalibus, or that he hath kiſſed the Popes Toe, or got Pardon for his Sins. But ſuch a Traveller, if his Fathers Heir,

or

or if newly come to his Eſtate, he thus flings away his Fathers Mony, or ſpends his own Eſtate to obtain theſe things; for *Rome* verifies the old Proverb, *No Penny, no Pater noſter*. And thus we conclude his Travels; becauſe he travelled as *Saul* and his Servant would have travelled to the Land of *Zuph*; he brought his Fathers Aſſes home to his Houſe again, and ſo finiſhed his Journey. 1 Sam. 9 5.

The ſubtle Traveller, when he travelleth to *Rome*, followeth the example of *Iſhmael*, and doth as *Iſhmael* did to *Ammon*, that is, to murther their Countrymen at their return: for many Papiſts, under the pretence of travelling, go to the Forge of Treaſon, and to learn Inſtructions how to divide a Nation into Factions or Rebellion; and ſo return armed (as *Edmund Campion* and *Parſons*, the two Jeſuits) ready to apprehend the firſt opportunity, to ruine our Church, our Prince and Common-wealth. Jer. 40. 14.

I ſhall therefore ſay of *Rome* (by reaſon I perceive ſeveral ready to travel thither, if Popery bear ſway) what God ſaid of *Sinai*, take heed, go not up to that City, touch not the borders thereof; for whoſoever doth touch that City is in danger of death: he may either hazard his Body or his Soul, nay perhaps both.

Exod. 19. 12.

Let me not only intreat you to beware that you go not to *Rome*, but alſo beware leſt *Rome* do not come to you: for you have heard already, how *Romes* deſign is to make Separation in the Church of *England*, purpoſely that her Pope may once more uſurp over the Spiritualities and Temporalities of the Realm of *Great Britain*: for ſhe has not forgot the ſaying of her Pope in former days; *O* England! *thou art a Garden of Flowers and Varieties, nay thou art a Well never to be drained.*

Kings have long Hands, but the Pope, who ſtiles himſelf *Rex Regum*, hath longer; and indeed he hath

hath two (too) long Hands, which will reach men beyond the walls of that City, or the bounds of *Italy* either: He hath one hand to reach you on one ſide of the *Spa*, when ye go for Phyſick; and another hand to catch you on the other ſide in *Spain*, when ye go for Traffick.

Yea the Pope is a ſecond *Artaxerxes, Longimanus*, he hath a mighty long hand, which can reach as far as *England*, to catch you in your Friends houſes by a more private perſuaſion: *Longimanus*, yea *Centimanus*, the Pope hath an hundred hands, to compaſs Sea and Land, to make one Proſylite. Neither are his hands wooden hands, dull, heavy, or without Joynts or Sinews; but very agent, a hand of Fleſh, yea of Spirit, and full of activity, nimble and quick to extol themſelves and their actions; but to ſlander the Church of *England* and her members, to ſeduce men, traduce us, and bely all, to bring Pamphlets to you, or to bring you to Maſs: all

theſe devices *Rome* and her Emiſſaries have at their fingers end. But alas how may a man withſtand theſe mighty and many Hands? To withſtand them take but one thing; one Heart. Therefore let every *Engliſhman* be like unto the men of *Zebulun*, not to have a double heart, one for *Rome* and another for *England*, one heart for Papiſts, another for Proteſtants; but to have one true heart in ſound obedience to God and your King, and that in an unfeigned innocence to man. Such an heart is *Murus aheneus*, a Coat of Mail againſt all the hands of *Rome*, yea and their tongues alſo.

Now he that hath given us all our hearts, give unto His Majeſties Subjects of theſe Nations an heart of Unity, to quaſh Diviſion and Separation; of Obedience, to quench the fury of rebellious Firebrands; and a heart of Conſtancy to the Reformed Church of *England*, the better to expel Popery, and to confound Diſſention. *Amen.*

FINIS.

ERRATA.

Page 79, line 27. for *aud* read *as*, pag. 180. l. 12. for *to* r. *who*, p. 231. l. 9. for *Dublin* read *Kilkenny*.

AN ADVERTISEMENT,

With the

Approbation of ſeveral Perſons of Learning and Quality.

THat whereas the Antiquities of the moſt Antient, Famous and Loyal City of *Dublin*, importing a full Hiſtory of the ſame, as well Eccleſiaſtical as Civil, from the firſt Foundation thereof, is intended to be printed in large Folio with a good Character, containing above an Hundred Sheets and near Forty Copper Plates: a fuller Account will be had in a Specimen which ſhall be printed for that purpoſe: It being a Work of more than an ordinary Charge, to furniſh the ſame with Sculptures fit to repreſent the Beauty,

Beauty, State and Scituation, and many Noble Perſons in ſeveral Ages relating thereto; it is humbly offered, that, who ſhall be pleaſed to ſubſcribe Three and Twenty Shillings ſhall have one Book in Quires, which otherwiſe will not be ſold under Thirty Shillings: and thoſe that ſubſcribe for Six ſhall have Seven. *William Norman* Bookbinder to His Grace the Duke of *Ormond*, being Undertaker thereof, will give Receipts for ſuch Money as he ſhall receive.

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